# The New Reformer

Vol. 4

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*Beaumont and Fletcher.*

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Nothing to him falls early or too late;
Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still.

*Beaumont and Fletcher.*

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# THE "NEW REFORMER."

D. GOPAUL CHETTY, Editor.

The "NEW REFORMER" is a Monthly Magazine devoted to the Reform of Religious, Social, Economic, Political, and other matters. It will chiefly endeavour to root out those selfish and false desires which now estrange men, one from the other, and establish in their place Reason, Justice, and Love as the mainspring of all human actions. In other words, it will strongly protest against the moral deadness of the world.

It has an eminent list of Contributors, both European and Indian.

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Monthly Number, As. 6. Annual Subscription, Rs. 3.

# The New Reformer.

"Oh, if you could dethrone that Brute-God Mammon and put a Spirit-God in his place!"

*Carlyle.*

Man is his own star, and the soul that can
Render an honest and a perfect man
Commands all light, all influence, all fate,
Nothing to him falls early or too late;
Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still.

*Beaumont and Fletcher.*

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# THE NEW REFORMER.

Vol. IV.] APRIL, 1910. [No. 1.

## OURSELVES.

WITH the beginning of this month, the "NEW REFORMER" enters upon its fourth year. The three years we passed through were those of great financial difficulties. But the burden has been much lightened by the donations given by some of our generous subscribers. We take this occasion of once more expressing our heartfelt appreciation of their kindness and thanking them from the very bottom of our heart. We also here note with immense pleasure that our humble services for the benefit of humanity have been recognized in some very high places also.

This work is not at all done for material profit and we are carrying it on at a very considerable self-sacrifice. A good portion of our financial burden still remains. But we are much encouraged to find that after all the "NEW REFORMER" has, by the Grace of God, succeeded in enlisting the sympathy and support of some of the greatest and most philanthropic gentlemen both of this country and England. Relying very much upon the assistance these and other kind-hearted subscribers are likely to give, we mean shortly issuing an appeal for Donations for the final clearance of all the remaining difficulties and trust that it will meet with a hearty response.

We also hope that our subscribers will do all that lies in their work to co-operate with us. We thank those of our subscribers who have already paid their subscriptions and request that others who have not yet done so, may be pleased to send their subscriptions at once or permit us to send a V.-P. P. We earnestly request that those of our readers who have not yet enrolled themselves as subscribers may do so at once. We would also esteem it a great favour if each and every one of our subscribers would kindly drop a card supplying us with the name and address of at least one friend of his who has consented or is likely to become a subscriber. These are also some of the ways in which our subscribers and readers can help us.

In conclusion, we most heartily thank our readers in advance and hope they will be moved to render us the desired assistance.

---

## Religions.

—BY.—

Col. T. F. Dowden.

Religion, a term derived from a Latin word signifying 'to bind together,' owes its origin to a recognized common need of humanity, viz., to convert the self-destructive forces inherent in it, into constructive ones which will preserve and develop it.

By design apparently, man has been given powers through which he has perceived that conservation of the race can be effected by unity of thought and action directed to that end.

It has been the function of Religion to investigate and show the masses the direction their thoughts should assume, with this principal object in view. It follows that individual desires have had to give way to those of the masses, and it becomes a first duty of a man to act on the Religion he professes, if he would benefit by the co-operation of the neighbour who works on the lines of the accepted religion.

Religion then forms the School of Thought which should prepare the Individual for co-operative working with God and humanity. It ought to show him the *useful limit* of his Desires, and the direction in which he should exercise the powers the Almighty has endowed him with, to make him most acceptable to the mass, and render his existence profitable and happy.

But the means by which concerted action for useful work is attained, results from the exercise of active intelligence and individual effort concentrated on 'work' under a distinct plan and method. A growing efficiency, the outcome of experience in work thus done collectively, with unity of thought and purpose ruling the mass, produces a people likely to be able to hold their own in the struggle for existence. Not only has this proved to be the case, but the powers of peoples and individuals have been greatly improved and their strength added to thereby.

Far in excess of the need for mere self-preservation, and with opportunity offering, the temptation to expand at the expense of the neighbour has ever been present. The Religions which have checked or encouraged this tendency, have been of many varying qualities, and viewed in the retrospect, prove to have been largely the outcome of local environment. They have undergone changes and reforms in response to changes in circumstances and times, such movements often receiving an impulse from the experience gained in the national work in order to bring the Religion in harmony with a supposed, or actually proved need.

In the ideas which typify passions, works, and objects, in separate Divinities, we perceive the study of occult influences working for and against humanity in the work it has to do, and the acknowledgment of the Mystery of Creation.

The Jewish dispensation calling for a special God for a specific purpose accepted Moses as the Divine interpreter and Law giver. The testing of his doctrines forms most of the history recorded in the Bible, the record showing how the people prospered or not according as they acted in harmony with or against the Law. The principal national work was the preservation to itself of the possessions it had conquered accompanied with the destruction of other peoples!

A review of the Jewish Rational progress by a skilled workman had long been predicted, and the weak points of the then existing Religion were fully laid bare by the Christ in His Ministry. With a knowledge of the wisdom of the East combined with His capacity for work in all its bearings and in presence of the Roman Legions Jesus showed what was wanting to make Humanity efficient, and the work it was proper it should find to do. The Jewish Nation disappeared before the advancing forces of great Empires with which it was not equal to cope, or by which it could not be conciliated, but Christianity survives. The Jewish dispensation was special to a people and local; that of Christ proves empirical and appliacble to all humanity.

The Chinese, an agricultural people, are guided by moral codes with spiritual ideas lying behind them. If they seem not to be led by a single God, they at least do not appear to desire to saddle one with responsibility for their actions. If we may credit the reports of those who have worked with the Chinese, there is no nationality which is so loyal to its engagements or to a work in hand. The stability of this ancient Empire would indicate the soundness of its constitution and its ruling thoughts.

Buddha renounced his rights to a throne and became a Priest: preaching the doctrine of 'Renunciation' and 'Contentment,' a particularly fascinating idea where it could be indulged in without fear of the foe. Coming down to modern times, Japan with an ever expanding population and aggressive neighbours, has taken the practical step of discouraging Buddism and has embarked on conquests.

Mahommed following in the footsteps of Christ, gave a militant impulse to the spread of His teaching, and actually converted by force of arms multitudes who had probably never heard of Jesus, but who were glad to enlist in the expeditions with a view to saving themselves and sharing the profits by following the wave of conquest.

It has at all times been easy for vast military enterprises to be started under the colour of a Religious sanction, generally displaying in the end the failure due to sordid motives of aggrandisement, or spoliation of an unoffending neighbour.

Constantine availed himself of the spread of Christianity to announce himself its Champion, finding that thereby he could establish an Eastern Empire at Constantinople, which would probably outbalance that of Rome. The Christianity which Rome later accepted, was not that of Constantine, but a compromise with what had gone before, and designed to fit in with a survival in spiritual form, of an Empire which was fast dissolving away and ceasing to exist.

The Greek and Roman Churches have remained distinct to this day, the fact largely contributing to the advent of the Turks in Europe, since Christianity was divided against itself to the extent of interfering with military combinations and defensive efficiency. Nor is the tendency to divide over the national work on sectarian lines, less evident in these days than it has always been in the past. Religion here is perhaps more abused than used for the Public advantage.

A Religion which does not encourage or compel organizations for 'work' such as may ensure the food supply or protection and liberties of the people, is not efficient. The failure of the food supply was a principal cause of the French Revolution. Religion was in consequence discredited, and France was driven into every excess, while sustainence could only be found by overrunning Europe under a pretext of freeing it from the tyranny of its Rulers!

The destructive forces let loose by the failure of Religions can then nly be counteracted by bringing the mind of the skilled Workman to co-operate with that of the Priest, when it will probably become clear that in worshipping 'good work' all men can be held together for a single purpose, i.e., the benefit temporal and spiritual of the whole of humanity.

The conditions under which 'good work' can be expected of humanity forms a special study. But it may be remarked that at least one Religion, viz., that of Mahommed, militates against the modern system of work which encourages the use of borrowed capital in the construction of remunerative undertakings of great magnitude. Usury is forbidden, a term however hardly applicable to the operation of joint stock enterprise, where in exchange for his savings a man accepts a share in the earning of a work producing revenue, accruing because the work is of utility to the Public.

If good work increases material prosperity and makes the pleasure of life greater, Religion is needed to moderate desires and indicate a proper use of the wealth produced by good work.

The error in Religions makes itself apparent when they fail to permit of unity of action for good purposes between peoples, or when they sanction the stirring up of strife over Dogma and Ritual; Reforms in these naturally follow from co-operation over 'good work,' through the force of experience and reason, wherever freedom without licence prevails, and the best intelligence can rule.

'Good work' does not mean only manual or physical labour, but every effort of the mind which gives it proper form and direction. To understand the motive which directs the Universe is to desire to move in unison with it, for therein lies efficiency and economy of force, the approbation of Humanity, and the realization of the Love of God and the Neighbour. Where Religions are in unison on these points, their outward form and Ritual does not affect the 'Truth' which vitalises them for 'good' (God's) work.

The heart appreciates what the eye fails to see or the mind to grasp. We 'feel' that to labour lovingly is to 'work' *with* God, and to free our *Will* to assume command of ourselves to that end.

With this feeling uppermost all forms of Religions tend to the same useful function towards humanity, viz., to give it peace and happiness with a better knowledge of the Goodness and Greatness of God, who fruitifies our tiny labour with the added might of His own, and responds to it in quality and quantity agreeably to our will.

The responsibility is man's; for has God not given him the necessary powers to control himself.

## The Highway to Success.

BY

Mr. TARA CHAND ROY, B.A.

*(Continued from our last issue).*

AH, Religion! It is that reverential feeling which we entertain in our heart with regard to the august Helmsman of the world. On this grovelling earth, we are, ever and anon, distracted by petty jealousies. They are the growth of diseased minds. We have never borne the torch of religion into our vitiated hearts. We have never taken shelter under the wings of prayer. What blind creatures are we! Let us then be up and doing. Let us gird up our loins. Let us not allow ignorance to sit on our minds like a vampire and eat into the very vitals. Let us exorcise the evil spirit of iniquity that has taken possession of us. Let us make vigorous efforts to enter into the essence of divine holiness. It is virtue that is gifted with eyes. Vice is stone-blind. The latter strays from the path of success even if it ever chance to light upon it. The former needs no guide. There is, in its very nature, the indefatigable boldness of Roman will to find a way or make it. Brilliant rays of knowledge are ever streaming towards a noble soul from the 'fount divine' of Light. Drink deep, therefore, at the Spring of Religion, if you are fired with an ambition for immortality in the annals of mankind. The blessed flame of saintly love will shine refulgent on your path. Ride into the 'Valley of Religion' like the noble *six hundred* Tennyson speaks of in his world-famous 'Charge of the Light Brigade.' Make no scruple in learning elevating lessons even from a fool;—the wise men feel no humiliation in coming by edifying ideas from a child. When you have a store of wisdom, warranted by religion at your back, nothing in the world can thwart the advance of your progress. "Dharma is the only succour in the world hereafter" says an eminent sanskrit scholar of yore, "all other entities are swept away into the dell of destruction simultaneously with the annihilation of the physical frame." Those who profess a belief in the doctrine of Karma will find a lot of truth imbedded in the words of the above scholar. *Dharma* redounds to our immense benefit not only in this material existence of ours but opens up a veritable highway to spiritual greatness in the next world. Inestimable is the value of virtue. Milton the greatest spiritual poet of England, sings in the following tune :—

"Mortals that would follow me
Love virtue; She alone is free,
She can teach ye how to climb
Higher than the sphery clime
Or if virtue feeble were
Heaven itself would stoop to her."

A man is no better than a beast if he is not *dharmika.* It is a very revolting sight to gaze at man, the noblest of God's creature, engage in base pursuits. What for has he been endowed with that divine faculty—Reason, surely not to be kept in abeyance. It is no article of the Museum Handsome is that handsome. The superiority of man consists not in being superior to other beings from birth, but in the nobility and dignity of action. Tennyson, the enviable poet-laureate of the past century, censure in a few stately lines the depravity of the nature of Man:

"For what are men better than sheep or goats
That nourish a blind life within the brain,
If knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?"

One of the most important elements of success in life is *character.* Character is what a man is. Its importance cannot be too highly valued:

"When wealth is lost, nothing is lost,
When health is lost, something is lost,
When character is lost all is lost."

Such is the kernal of all practical philosophy. The above lines make no secret of the uncommon worth of genuine character. The pores of everyone of them teem with the invaluable ore of hard-earned wisdom. No glittering veneer of glowing rhetoric, no command of roguish wiles can ever make a positive force in the world, but the stern rectitude of character can do so. A thought of David of the throne sends no thrill of joy into our minds, while it is not without a certain bit of holy pleasure that we recall David of the Psalms. The example of Yudhishtra is ennobling, while that of Duryodhana plucks the very heart out of our bosom. The resigned acquiescence of the former in the inevitable stamps itself deeply on our consciousness. His patient endurance of unmerited troubles and strict conformity to the principles of Dharma 'stream like sunlight through even the closed windows of the soul.'

There is no open door to the temple of success. "The countless heart-aches, headaches, and nerveaches which a persistent person has to suffer to gain the admiration of the world would stagger belief." Such is even the case with *character.* The difficulty lies in the first step. If you have formed a character, half your task is done. You will soon be coming off with flying colours in the battle of life. The key to success is in the hand of determination, the child of character :

> "tasks in hours of insight willed
> Can be through hours of gloom fulfilled."
>
> *Arnold.*

A man of high moral character is always a man of sound principles of action. He is never irregular, never unpunctual. He cannot fall in the pitfalls of life, for

> 'his heart is pure."

"Never put off till to-morrow, what you can do to-day" is a proverb whose wisdom can hardly be challenged. Seize the very minute you are offered. Time once gone never comes back. Shakespeare, the unparallalled master-mind of England has given expression to the same truth in lines universally admired for the brilliance of their diction :

> "There is a tide in the affairs of men
> Which, taken at the flood, leads on to fortune
> Omitted, all the voyage of their life
> Is bound in shallows and in miseries."

Watchfulness is one other element of success. Sleepy, lounging fellow very seldom attain success. The court of glory is not easy of access. There is many a slip betwixt the cup and the lip. Be ever on the alert. A moment's neglect is often the cause of an inconceivable ruin, Mark :

> "A thousand years a poor man watched
> Before the gate of Paradise ;
> But while one little nap he snatched,
> It oped and shut, Ah, was he wise ?"

Let us take for granted that a certain person satisfied by his firmness of mind and will all the above conditions, but—he is in want of health. Will he attain success ? The answer is an emphatic 'no.' Health is the *sine qua non* of every effort in the world. 'Health is wealth' is a saying whose truth stands undisputed. The sick chamber is a veritable hell upon earth. Exercise is, therefore, very essential for the maintenance of health. Exercise is an impregnable fort, a sure refuge from the inroads of illness.

> "Exercise in the open air
> Keeps the system in repair,
> All the better it will be
> If pursued with life and glee."

Exercise, by itself, is a glory. Look at Professor Ram Murti, the modern Bhima Sen of India. He is a prodigy of strength, a wonder of modern times. He has earned for himself the famous occidental name of the stalwart *Sandow.* Propitiate the Goddess of strength and the Demon of sickness will take to its heels; the golden portals of success will burst open of themselves at the mere touch of your untiring hand.

## The Morning.

BY

Mrs. EMMA BOOMER THWING, Newton, Mass.

'Tis morn the dews of night are fading.
The earth is radiant with a new born glow.
All nature from its sleep is waking.
The sun shines forth anew.

The flowers look up to greet the glorious dawning,
Opening their tiny lips to drink the dew.
The night is gone a new day is beginning,
Most fair and beautiful to view.

So in our lives we are forever learning.
The old is gone we are entering on the new.
For truth and righteousness be ever yearning
And God shall make it true.

## 'What is the End of Life.'

BY

Mr. JOSHIPARA V. PRASAD, B.A.

IT may perhaps seem strange to the aristocracy of intellect that one should waste his time over a question that needs be let alone. What use, one may ask, seeking *lapis philosophorum?* The question however let it be noted dates its origin from times long past, the times I mean of pre-eminent geniuses like Socrates, Plato, and Aristotle, the faithful and immortal sons of the motherland of philosophy, and even from times *incognita* of Krishna the recognized Avtar of Divinity, and Arjuna, in the motherland of supreme spiritualism. The supreme importance of the question therefore needs only mention to be realized.

What is the end, the aim, the object, the purpose of existence—Life? '*Life is the end of Life*'! Is this not a tautology—a piece of dogmatism? Yes! It is! And yet it is not!! A paradox, and yet true! Seldom is a paradox truer!!! Life! What is Life? Life in its strict sense is no more nor less than Intellect and Emotion brought to Perfection! Sense, Intellect, and Emotion are the fundamental bases of animal creation. Humanity is gifted with sense in common with lower animals and even vegetation. But Intellect and Emotion are in a sense its privileged endowments. Human mind in fact is the greatest display of intellectual faculties and emotional susceptibilities. The principle of the Evolution Doctrine is so patent in these days of extraordinary scientific progress that I would be perhaps insulting my readers by emphasizing that human being is the highest creation of the Almighty, and the central one as well in the sense that all that is, is in one way or other for the purpose of man. Well is it said by the philosopher of Königsburg 'without man the world would be purposeless.' Even Martineau the great ethical writer of the day would not hesitate to put a good deal of credence in the optimistic teleology that everything that is created and planned out by the Omniscient is in one way or other meant to serve the being stamped after His own image. The sweet whiffs of breezes wafted through the charming flowers in a luxuriant garden must no doubt enhance the healthy spirits or soothe a mind perturbed. But it is through the same flowers that several kinds of insects have their very being and moving. The instance only reflects great light on the enormous scale of the teleological working of the gigantic machinery of the Universe. Let us picture to ourselves a world, if at all it is possible, a world all as it is, with the solitary exception of Humanity. I should wonder if then it be called a World at all, in any of its recognized senses, except that of a mere mass of enormous dimension created God knows when. Let us then cease roaming in the cloud land of fancy and be alive to the cogent fact that at least at the present stage of evolution human life is a finishing link in the chain of creation.

Is there any evolution to be anticipated still further? Is there not a greater and a nobler end of life than life itself? Is there no divinity to supercede humanity in times to come? If 'yes' why should not the realization of that divine state be the end and aim of existence. Certainly there must be something higher than human and higher still! Evolution by the very force of the term conveys the idea of progress. But progress of what? and in what direction? Here lies the force of the question? I should rather reply that evolution further means, or should mean evolution *in* and *of* humanity and *not beyond* it. Evolution has been scientifically defined 'as a progress from indefinite, incoherent homogeneity to a definite, coherent heterogeneity by means of integrations and differentiations.' And such a progress must now take place in Humanity itself. What is Humanity I ask but an Imperfect Divinity; and what is Divinity but a Perfected Humanity. It is for the brutal to be human, for the human to be divine. But the essence of divinization consists, I believe, in no more than perfect humanization. Life in the Aristotilian phraseology is self-sufficient; it is an end-in-itself. It is a bounden duty of humanity to realize itself. It is a sacred mission of man to be a man as God conceived him to be. Again the question aries, viz. does Humanity postulate its perfectibility. To meet this question we should take recourse to marking the great evolution that is obviously seen to take place in Humanity and then to conclude that Humanity does postulate its own Ideal; it is therefore the end of itself.

The primary instincts of man are towards sustenance, those of multiplication are recognized to be only next in force. Human beings, in fact are instinctively propelled to maintain themselves, and to leave behind them images of their own. In this world, further, when 'blankets do not come up and come off with winter winds and summer heat, and food and drink do not leap up to the lips' no animal, much less man, can satisfy his cravings for food and the sex without physical exertion. Birth implies exertion, as death implies stagnation. Life means vitality and vitality means energetic activity. State of idleness seems pleasant only so long as it does not present itself before man. It has false and magical charms. Energy is the essence of existence. 'In this theatre of life,' says a philosopher no less than Sir Francis Bacon, it is given only to Gods to be lookers-on. The world is but a stage where everyone has to play a part is a Shakesperean expression with which almost every schoolboy is conversant, 'Tell not me in mournful numbers; Life is but a dream, etc.,' is an exhortation of Longfellow. Activity then in the first place is the backbone of Life.

Next in course of time tastes diversify, fashions multiply; and activity ceases to be merely physical. There dawns an intellectual and æsthetic development of humanity—a fine dish and a nice dress become the order of the day. As Science begins in Wonder, Art begins in Admiration.

First of science. Rationality is the strictly logical mark of Humanity. The faculty of reason is always ready with the question of '*the why and wherefore*' of a thing, so is the native feeling of curiosity always impatient with the question of the '*go*' of a thing. Every novel phenomenon inundates our incipient mind with overflowing curiosity, and intensifies the primary sentiment of wonder. It is the true essence of good poetry and supreme religion always to re-baptize the mind with feelings of curiosity, to bathe it in the fresh floods of wonder. Intellectual progress in short is impossible without curiosity for knowledge being awakened. Man, therefore ought to and according to the Kautian belief in 'the ought implying the can,' can awaken in himself a keen appetite for 'the feast of Reason and the flow of Soul.'

Man can *make* nature; cannot *create* her; meaning to say man can ornament the virgin beauties of Nature in the light of his native sense of the Beautiful. And here we enter the field of Art. The sentiment of Admiration is as primary in man as that of wonder; and the æsthetic sense is at once ready to catch the finer shades of a painting, the nicer engravings of an architecture, or the more harmonions times of music. Wonder meets a response in truth; Admiration in harmony. And what is beauty but harmony? A nice proportion and relation of parts to parts, each one in *unutterable harmony* with the other is Beauty, let it appeal to the eye or to the ear. To define or divide is to dissect—and it is pre-eminently so in the case of Beauty. Beauty passes definition or even description. It can be felt but never justly or adequately described. Ideal Beauty as also ideal Good and Truth are conceptual. The ideal by the very force of the term transcends the actual. What we experience are only the approximations of the True, the Good, and the Beautiful. It is some higher force in Humanity that wakes up to a truer than its true, a purer than its pure, a nobler than its noble, a juster than its just. Humanity in fact has in itself something more than humanity—an Ideal! To take up the thread of the subject there is a central apprehensiveness of the beautiful in the human mind.

It is the Good, says Kant in a memorable sentence, that is symbolized by the beautiful. Æsthetic susceptibilities imply that the mind has risen above the gratifications of sense and passion; for the higher meaning of Nature is apparent only to those who are living up to their highest possibilities. Having then so far discussed the evolution of humanity in the spheres of nutrition and multiplication, intellectualism and æstheticsm, we now enter the sphere of ethics. The prudential judgments of pleasant and painful are superceded by the moral ones of Right and Wrong. The tension of temptations grows weaker every day. The pains of gratifications of the senses denied, translate themselves into the sublime pleasures of a duty done. Slothful ease, gluttonous appetite for the material goods of the World, unrestrained licence in one's thoughts, self-abandonment in the abominable pursuit of wicked pleasures, which gradually blunt a man's moral vision and practically speaking annihilate his humanity, give way to the clear recognition of the duties that lie before a man, an honest and steadfast discharge of the responsibilities imposed upon a man in virtue of his position and station in life, a steady cultivation of those intellectual and moral qualities that conduce to honest and thorough work, temperance in desires for material goods, perfect veracity, self-control, hatred of luxurious ease, etc., which result in a glorious manhood, peaceful old age, and quiet death. The passage of course is not so easy, nor cheap. Man is propelled by various springs of action. The selfish instincts impell a man to see and do all that promises the greatest and as far as possible the nearest advantage in the way of the attainment of the so-called happiness, while the shreds of Social instincts ask him to understand himself as a responsible being, whose life is not his own wholely and solely, but is meant for all possible services of humanity at large, to understand that *life is not a property but a trust.* Man has a number of responsibilities to discharge and a full consciousness thereof is the invariable characteristic of all morality. No greater fault perhaps is found with Greek philosophies than that they do no stand on any adequate base of the idea of responsibility of a moral being. 'Vice is ignorance'; Virtue is knowledge and can be taught—these and similar Socratic and even Platonic principles reduce vice to mere natural deformity or disease which deserves *pity*, but scarcely *rebuke*, and virtue to no more than a natural accomplishment which deserves *admiration* but scarcely *approval*. Let it be noted then that every critical incident in the life of a moral, responsible being evokes in him a conflict between the meaner temptations and the nobler instincts and the intenser the struggle, and the grteater and the oftener the victories of the Stern Daughter of the Voice of God, as Wordsworth would put it, the happier for the man in the elevation of his morals. A time will come when the struggle will gradually retreat, and ultimately die out. A time will come when in the real evolution of humanity, the proper action of man as man will be understood and realized as not what is prompted by desires, but what follows from his sense of Duty for Duties' sake; *and the sense of Duty I believe is the sense of an active self, unfettered by desires.* For this I understand to be the essence of Dharma preached in the celebrated Bhagvat Gita. The satisfaction of a duty done is keener and more intense than the satisfaction of a pleasure enjoyed. The stern and yet simple dictates of conscience are truer and more constant than the mean tensions of temptations. Bright are the lightening flashes of conscience! Stern is the voice of the Categorical Imperative! The keenest sensibility to morality meets a response in the legislative voice of Conscience. 'The

Right' of Duty becomes 'the Will' of the Agent. The supremacy in fact of the voice of conscience is only then perfect when the 'thou shalt' and the 'thou shalt not' become the 'I will' and the 'I will not.' I have done what I believed to be right, what my conscience asked me to do; and I am satisfied—this is the sort of high-soaring expression passing the lips of an intensely moral being.

But 'all good moral philosophy is but a handmaid to religion' And we have now to do justice to the most important question of the final stage of evolution, the greatest possible development of humanity—humanity weaving itself into supreme divinity. Spiritualism has an intense force in the constitution and upliftment of not only an individual but a nation. It tinges the whole moral code of a society and exercises a governing influence upon its all-round activities. "Transactions of morality, says an eminent writer, are in small change. Spiritualism it is which makes unity of multiplicity. The great end of evolution is not the naturalization of Ethics, but the ethicising of nature; not the reduction of morality to a calculus of utility, but the freeing thereof unto religion. The function of faith in the evolution of Humanity is not small; but faith is not the sole essence of religion. Religion begins and ends in Reverence—Reverence towards the Almighty Father—our ecstatic muse of the Glory of God, the self-identification with the Divine, the communion with the Holy of Holies. The sense of 'what am I but an imperfect being, an unprofitable servant of the Almighty,' characterizes the intensity of religious temperament in the human being. His constant appeal to Providence, the Reliever of the distressed, and the Merciful, is to indulge his petty and great sins in thousands and to guide him in the way of attaining the Chariot of Grace. The imperfections concomitant with the envelope of flesh and blood, in course of time vanish; the soul feels complete freedom, and mingles with the soul of souls. The story of temptation is over; conflict ceases for ever; the soul is absorbed in soul! Soul means unfettered activity—means Life!!!

We may once more revert to our forehand conclusion—Life is the end of Life. We began with life, life in flesh and blood, life sustained by the nutritive things! We end with life, life realizing its essence. Life in short is a tissue of physical, intellectual, æsthetic, moral, and spiritual activities. Not that there is anything like an order of succession among these, as perhaps the above treatment of the subject may be mistaken to mean; but that life means them; and the realization of the perfection thereof means the realization of the perfection, the end of life.

## Spring.

BY

Mr. JEAN ROBERTS, Oxford.

Awake, O Earth, awake, rejoice
Let every living thing find voice
And raise
A note of praise.
Let all the birds who love to sing
Glad music fling,
In sprays of song
The boughs among;
Over the mountains cometh One,
who hath undone
The bonds of Death.
With His own Breath
He quickens every thing:
Then let all sing,
With loud acclaim
Praise to His Name,
Who is of Life the Lord,
Of Love the Word.

## The Rakshasas.

BY

Mr. T. PONNAMBALAM PILLAY.

IN these enlightened times, the best of educated Indians believes, that there existed once at least in the creation of God, a peculiar creature or rather a cataclysm of nature, called the Rakshasa, differing materially from man in his general features, formation and shape of the frame, bodily strength, power of endurance, length of life and temperament. It is even supposed by some, that Vebheeshana continues to rule over the island of Ceylon. It is no wonder therefore that the untrained mind clings firmly to these beliefs handed down from father to son.

2. There is no doubt that these peculiar and unnatural imageries, were the creations of the ever restless Aryan mind, but if we turn to the pages of their ancient records, we find little or nothing about the

genesis of this class of giants. The Rig-Veda—the earliest of them is silent about it, though the term Rakshasas appears in the first Mandala itself, while speaking of the marauding classes of Dasyus. It, as well as the Upanishads, I believe, are not the places for such an account. When we travel onwards for over 1,000 years, the earliest account of the rise of the Rakshasas is found in the two great epics. The Authi Parva of the Mahabharatam (vide cantos 65, 66 & 95) traces their origin to Kasiappa and Pulasthiya—the sons of Brahma. The former had several wives and one of them was Kiridai a daughter of Thakkan (Dravidian), the Southern potentate, and by her he had one of the clans of Rakshasas. The clan to which Ravana belongs, owes its origin to Pulasthiya, and the following is an account of the descent of the remaining tribes, or the greater portion of the whole race.

3. In the beginning Lord created water, and next he created a certain class of men, and commanded them to guard it. In response to this order they said "Rakshama" meaning "we will protect" at this, he named them "Rakshasas." In the course of time by means of austerity and other acts of piety, on the part of individual members of the race, their prowess as well as their status in life was improved (vide canto 4, Uttrakandam Ramayanam). Thus according to Aryan mythology the Rakshasas were nothing less, or more, than human beings. When the allegorical veil is removed, it will be seen that the Rakshasas were one of the classes of pre-Aryans, that occupied the Indian soil at the time of the advent of the Aryans, and that they were mainly Dravidians belonging to an ancient and respectable lineage.

4. When they (Aryans) advanced towards Southern India, they found a class of stalwart, swarthy people, called Maravars and Kallars, who breathed a martial spirit and were always in search of adventures. In the economy of life they had to play an important part as rulers of provinces, commanders, and soldiers of armies, and as general guardians of life and property. Amongst the five clans of the Dravidians inhabiting the Marutham (irrigated country), Mullai (forest land), Kurinji (hill country), Palai (sandy dessert), and Neithal (sea-board) they inhabited the Palai. They are therefore of the same race as the other Dravidians, and consequently their cousins. It appears to have been the habit of the Aryans to call all those whose interests clashed with theirs by nick-names, and such a name as to mean "nightrovers"-(Ragather) was found for this class of useful public functionaries. Even up to this day, they continue to perform some of these duties as kudi-kaval (the peasant's watcher), and Talayari (public village watchman), notwithstanding the existence of an organized police.

But it is to be regretted, that some of these have fallen into bad ways, and the generous attempt on the part of the British Government to reclaim them, by enlisting them into the Infantry regiments, has not been a success. This proud and noble race, which has a history of its own, should not be allowed to run its course of deterioration, and that effective steps should be taken to impede it. To do so, and render them, as better members of society, is the sacred duty of all their Dravidian brethren.

## Reflection and the Senses.

BY

MR. R. RAMAKRISHNA RAO.

EMERSON writes, "I have seen finely endowed men at college festivals, ten, twenty years after they had left the halls, returning, as it seemed, the same boys who went away. The manhood and offices they brought thither at this return seemed mere ornamental masks: underneath they were boys yet." Emerson would not have recorded this if he were not urged by Truth within him to do so. He would have been unable to know and tell the truth if he were not reflective and superior to his senses. Reflection gives us insight and foresight. Our young men will profit by knowing that "our senses are sceptics, and believe only the impression of the moment." If our religious and moral convictions are to be carried from grand resolutions into good actions, if we are sincerely desirous of being true to ourselves and helpful to our neighbours, and if we love true manhood, we should be reflective.

Reflection leads us to know that we are guilty of a divorce which is really heinous and harmful. By worshipping Mammon we divorce our soul from her Consort, and thereby we alienate wisdom and love from our mind and heart. Reflection tells us that nothing is more mischievous than to regard sordid lucre as omnipotent and God as impotent When we are dominated by our senses we scorn and scoff our spiritual aspirants and speak and act as if we were wolves, snakes, and crocodiles in human disguise. But when the influence of reflection prevails in us, we admit that one of the essential characteristics of universal religion is reverence for spiritual aspirants. He who is conscious of the law of the soul does not waver so. "Through all man miscalls accident, law prevails; its home is in his own unsounded heart; when man perceives this law, he ceases to despond; whilst he sees it, every thought and act is raised, and becomes an act of religion." Those who are intending to do good to our motherland should study this law. If he tries, a youth may become old without being tainted with the infirmities of age. All is not age which puts on its venerable masks. "If the essence of age, intellect, is not present, these signs, whether of art or nature, are counterfeit and ridiculous. Wherever intellect appears, we call it old." To be inthralled by the senses is to divorce our soul from her congruous spouse, Severing our soul's connection with God, we shall not deserve the honour due to true manhood and age; for it is sacred courage and intellectual eminence proceeding from our soul's communion with God that enable us to fulfil the arduous duties of manhood and to deserve the veneration that belongs to the old in wisdom. "Sacred courage indicates that a man loves an idea better than all things in the world; that he is aiming neither at pelf nor comfort, but will venture all to put in act the invisible thought in his mind." Where mock wisdom and false love prevail, there the invincibility of ideas and ideals is neither understood nor acquired. University education is meant to make us wise and good, but it is our senses that induce us to be more regardful of the titles and emoluments than of the culture that it gives us. Instead of making it stimulate us to self-discipline, we are making it increase our arrogance and avarice. Instead of letting it animate our desire to know and practice truth, we are letting it aggravate the evil propensity to fraud and falsehood. Instead of drawing out of it aids to our intellectual and moral advancement, we are imbibing from it helps to our material gain and carnal gratification. Intent on filling our pockets and feasting our senses, we are sucking poison out of it. Our young men must cherish true reverence for those eminent members of our society who are men of true culture. It is not enough to know what the convictions of those men of culture are. Unless the youths ponder on these convictions they cannot form their own convictions which are to regulate their conduct. No forced conviction is of any avail. Between our convictions and our will there should be harmony. To form sound convictions is one thing, and to marry them to our will is another. Our will fluctuates, and in many cases our speech and action fail to run in harmony with our own convictions. In this connection, it is important to remember that "the education of the will is the object of our existence." Reflection enables us to know that duplicity and discussion are greatly hindering us from striking a correspondence between our resolutions and our actions. When we are not swayed by our senses we say that our social and national elevation depends upon our giving true education and emancipation to our women.

*(To be continued).*

## EDITORIAL NOTES.

IMPROVEMENT of character is the cause of all true service of the people.

RELIGION must enter into the life of every man and make it heavenly. Religion does not mean bathing, etc., but the doing of good works.

EASY existence is not generally productive of much use. The mental and moral aristocracy of the world come out of those leading an anxious life.

IT is not every man who can live in elevated places of society. The social mountains are incompatible with the organizations intended to thrive down in the plains of common life. Little men in high places will therefore only exhibit their meanness.

A POET says :—

"My map has on it no town save where
Men of noble soul were born or did a work
The rest are towns, rivers, seas and forests
Peopled with shadows like myself—my fancies."

IN the course of a lecture on "Religious Education delivered by the Lord Bishop of Madras at the Teachers' College, Madras, last month, His Lordship, after pointing out how vitally deficient any system of education must be which did not include religious teaching, referred especially to the condition of things in India. He said that the only remedy for this was, in his opinion, the gradual abolition of the State Educational Department. Education must be transferred from the hands of the State to those of the various religious communities and what was lost thereby in the standard of purely intellectual teaching would lead to an enormous gain in moral education.

HAZLITT contends in his essay on "Personal Character" that no one changes his character from the time he is two hours old; that under all circumstances, the internal original bias remains the same always, true to itself to the very last.

GOETHE intimates that one capital way of testing a man's character is by ascertaining what are the things which he considers to be ridiculous.

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OF late years the Legislatures have been rightly concerned with the protection of agricultural classes from the effects of indebtedness and in Punjab and elsewhere have placed restrictions on the sale of land by private transfer or on execution of a decree. Special enactments have also been passed for the relief and protection in other respects of encumbered landholders and indebted petty proprietors in nearly every province with results highly beneficial to many families and multitudes of petty landholders.

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IN 1856, the number of civil suits instituted in British India was 730,000. In 1907, it was 1,867,995.

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IN 1907, there were 2,571 printing presses at work, 753 newspapers and 1,062 periodicals in the whole of British India.

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IT is estimated that out of the total area of 542·7 millions of acres of land for which returns could be had, we cultivated 233·6 millions or 43 per cent., but allowed 106·5 millions or 20% to be uncultivated, although they were available for cultivation.

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THE Faridkot State has in the interest of the State and its subjects, abolished the practice of pleaders in the State Courts and decided not to grant or renew any licence for legal practice.

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A WRITER in *Theosophy in India* says: "And Self-Government—aye, it is governing the lower by the higher; not governing lands and people without, but becoming masters in the vast and rich kingdom within. The higher is pure, good, noble, and lofty, and with gentle kindness, with compassionate reasoning, with true sympathy, with wide experience, it rules the lower. Learn that and you will cease to talk of governing others while you do not possess compassion and experience, He who has conquered himself is master of the worlds."

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THE philanthropic gentleman, Sir Currimbhoy Ibrahim, of Bombay. has given 4½ lakhs of Rupees for the spread of scientific and industrial training amongst the youth of all classes; and more particularly amongst young Mahamadans.

WE are glad to understand that His Highness the Maharaja of Gwalior has taken special measures to promote female education in his State.

WE are sorry to learn that the students of the Male Training College at Baroda have ceased attending the college owing to the steps taken by the College authorities in admitting five students of the depressed classes. The College authorities are said to have issued a notice against those who have absented themselves, warning them that unless they report themselves forthwith, they will be summarily dismissed from the Training College and from Government service as well. We hope the misguided delinquents will soon return to their good sense.

HIS HONOUR SIR EDWARD BAKER, Lieut-Governor of Bengal paid an informal visit to the Brahmo girls' school, Calcutta, early in February last. His Honour expressed great satisfaction with all that he saw and offered a donation of Rs. 1,000 to the funds of the school.

IT is reported Rama Varma Raja Avergal of Chirakkal on the Malabar coast has published an appeal to his community to bring to the notice of Shri Shankaracharya the present day social injustices and evils to bespeak his earnest consideration of them. It remains to be seen what response the appeal is going to receive from the Swami.

THE Brahmo public has taken up the important question of the Amendment of Act III of 1872 in right earnest. The last Theistic Conference discussed the question. During the last Maghotsav a special Conference was held to consider the subject and the Conference which was presided over by Dr. P. K. Roy, has appointed a committee to formulate defenite proposals to be submitted to Government for legislation.

WE are glad to understand that at last the great Theistic Educational Institution provided for by the unique munificence of Sirdar Dayal Singh Mazithia, is going to be an accomplished fact.

THE Fourth sitting of "the Sthanaknasi Jain Conference will be held on the 27, 28th and 29th instant at Jallundher.

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ON the 26th February last, Mr. K. P. Paranjpye, B.A., L.C.E., brother of the Principal Paranjpye, married the 18 year old daughter of Mr. R. B. Joshi, a senior teacher in the New English School, Poona. The bride is studying in the 6th standard in the Female High School. There were many distinguished people including Dr. Bandarkar present at the marriage.

HONBLE Mr. K. G. Gupta opened the Rammohum Roy Library and Reading Room on the 28th January last. It is not quite two years that the idea of a building for the Library was suggested and within this short time a splendid block of building has been erected and opened. Honble Mr. Gapta made a very thoughtful speech on the occasion.

THE *Bengalee* reports: "On the 27th January last a Remarriage of a girl-widow of the Baidya community took place. The bride is the daughter of Babu Ganesh Chandra Das Gupta, M.A., B.L., Government Pleader. The bridegroom, Babu Amulya Chandra Gupta, B.L., Pleader of Narainanj belongs to a very respectable family Bhatpara. The bride is 17 years of age The marriage was attended by the *elite* of the town. The marriage was solemnized in accordance with the rites of Hindu religion by five educated Brahmins holding high positions in Society. The marriage was a grand success."

THE *Indian Social Reformer* reports that a Widow Remarriage was celebrated at Ahmedabad on the 6th ultimo under the auspices of the Widow Remarriage Association. Bai Ichchha, daughter of Pandya Ganpatram, aged 18, by caste Audich Tolakiya Brahman, resident of Shili in the Anand Taluka of the Kaisa District, was married to Pandya Bhulashunker Jajivandas, aged 23, by caste Raval Brahman, resident of Virol in the Borsad Taluka of the Kaisa District. Bai Ichchha had become a widow at the age of 9.

THE Members of the Brahma Samaj staying in London succeeded in celebrating the Mahotsav this year also with the help of their Unitarian friends. The Meetings were held in Essex Hall on the 22nd January last and were well attended by Indians and Europeans. Mr. Rajendranath Sen, M.A., and Dr. J. E. Carpenter, M.A., D.D., D.Litt., Principal, Manchester College, spoke on the occasion.

IT is with great pleasure we note that the Rajah of Pithapuram has given a Donation of one thousand rupees to the funds of the Calcutta Brahmo School.

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WE are glad to learn from the *Indian Messenger* that the so-called depressed classes of Bengal do not labour under such social indignities and humiliations as the Pariahs of Madras or the Mohars of Bombay have to do, nor is their material condition so wretched. It says that among the Namasudras of Bengal there are many well-to-do people, many have been well educated; there are not a few graduates and zamindars.

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IT has been reported that the number of shops licensed to sell country spirits (in the Bombay Presidency) at the beginning of the year under report was less than that of the previous year by 77. The total sales of spirits were less than those of the previous year by 276,554 proof gallons and fall short by 28,762 gallons of the average of the last five years.

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THE giving away of all that one possesses is real self-sacrifice. Mr. Sasipadi Bannerji of Calcutta has done it. During the last few years he has given away all his money amounting to twelve thousand rupees for various philanthropic purposes and then gave away his own dwelling house worth Rs.14,000 for the realization of his most dearly cherished idea—thus obeying the divine injunction to give away all for the Kingdom of Heaven. In the next issue we shall publish a short account of the great man and his work.

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THE Annual Report of the Bombay Presidency Social Reform Association for 1908—09 is very interesting. The number of members increased to 130. The total balance in hand is Rs.19,045-5-4. The literature published this year relates to temperance. A notable feature of the year's work was the holding of the Social gathering of almost all Hindu Clubs and Associations in Bombay. The gathering was held on the 19th December last. The next notable event of the year was the dinner held at the Honble Mr. G. K. Parekh's house when over fifty members of the Association of various castes dined together, the dinner being vegetarian; no differences were observed as to lines and cross lines. This is a new step in the right direction and it is hoped that it will be continued every year. The next notable event of the year was the holding of a big Temprance Meeting in Wangni near Kariat. Nearly a thousand people attended. The Chairman and one of the Secretaries helped in the great Conference of Kolis in Olpad Taluka in the Surat District. 500 Kolis met. They succeeded in abolishing liquor in their caste. The next public meetings were in connection with the Anniversary of the Widow Marriage Act and Cursandas Jayanti. Ahmedabad, Bombay, Satara, and Poona, held these meetings simultaneously. The audiences in these places were unusually great and encouraging. The next set of public meetings for awakening the dormant sympathies of reformers was in relation to the depressed classes. In almost all district towns, these meetings were held about the 17th October last. In almost all places, men of all parties freely mixed with the so-called untouchables. The Bombay Town Hall Meeting, presided over by H. H. the Maharaja Gaikwad has given an impetus to the movement.

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THE Budh Gaya Temple case. The case was an appeal from the judgment and decree of the Subordinate Judge of Gaya, decreeing the plaintiff's suit in ejectment against the defendants in regard to an edifice known as the Burmese Rest House, situated at Budh Gaya. The plaintiff, the Mahant, prayed, that he was the sole owner of the rest house, that none of the defendants had any right to hold possession or to exclude the plantiff therefrom, that the possession of the rest house be restored to the plaintiff by ejecting the defendants therefrom and that defendants Nos. 1 and 3 be ordered to remove the images from the rest house. Defendant No. 1 is a Ceylonese Buddist Priest who has been living in the rest house for many years. Defendant No. 2 is a Ceylonese Preacher who brought the image from Japan. Defendant No. 3 is the Secretary of State for India in Council who is implicated on account of a Resolution of the Government of Bengal in 1896 regarding the rest house. Their Lordships Mr. Justice Holmwood and Mr. Justice Chatterji of the Calcutta High Court dismissed the appeal with the following modifications: that the defendants have no right to exclude the plaintiff from the Rest House and are liable to ejectment, that they have no right to permanently reside in the rest house or to set up or enshrine any image therein, that they be ordered to remove the image of Buddha which they have erected there.

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EIGHTY-THREE Board of Exchanges have been opened in London and the provinces. One hundred and fifty of them will be opened within the next six months. The object of these exchanges is to place out-of-work man or woman in one town in touch with employers not only in that town but all over the country so that there is no need to tramp up the country for work. They are to act as a national clearing house for the willing worker. There is no red tape about the procedure and no fees are charged to either employers or employees.

## Acknowledgment.

REVD. R. C. PORTER of the London Missionary Society has been pleased to give us the first Donation for the new year. This is the 3rd time he helps us. We thank him most heartily for the favour and hope our other friends will follow him in quick succession and rescue us finally from our remaining pressing financial difficulties.

## Revd. William Howard Campbell, M.A., B.D.

BY

Revd. JAMES I. MACNAIR.

THE March number of the "NEW REFORMER" contained a sympathetic reference to the loss sustanied by a very wide circle through the unexpected death of the Revd. W. H. Campbell.

The battle against disease which he had fought for five long weary years, during which he can hardly ever have been free from pain, was nothing short of heroic. An invincible optimist in all his views his letters continued hopeful to the end. Till the day before his death he kept up his keen interest in everything and was discussing plans for his future work in India. Towards midday on the 18th of February he became unconscious and the same evening his spirit left the tired and worn-out body to enter into full fellowship with the Master whom he had all through his life so devotedly served.

It is no exaggeration to say that by his death this country has lost one of its brightest minds; India a supremely sympathetic friend, and the missionary body one of its most enthusiastic and able advocates.

William Howard Campbell was born in Londonderry, Ireland, in 1860. He was the eldest son of a large family, that contains not a few distinguished members. His mother, who is still alive, and whom in many way he resembled, is a woman of remarkable character. He was educated at the Academical Institution and later at Edinburgh University, where he took a good degree, especially in his Philosophical and Theological classes he held a very prominent place. But never was there a man less of the book-worm. He took an active part in athletics, in University politics and in all its life generally. A keen—almost aggressive—, socialist, he was so at a time when that was less the fashion than now. He along with others founded a Socialistic Society in connection with which William Morris, Edward Carpenter, and others delivered lectures.

Mr. Campbell, though a North of Ireland Protestant, was a keen Home Ruler, and has more than once told us of the strong attraction a political career had for him in these early days. He could have secured without difficulty a seat for some Irish constituency, and unquestionably, his ability, his natural power of leadership, coupled with his gift of fiery speech, would have rapidly won him a name amongst the Irish Party in Parliament. But he had heard the call to a more exacting if less conspicuous service and has instead devoted his great gifts with uncalculating lavishness to the good of India, and to few is it given to see the work of their hands so prosper as to him. The remarkable Christian movements in the Cuddapah District, where he worked, are the best monument to his devotion and activity.

To a mind of remarkable versatility there was added in a quite extraordinary degree the power of concentration, an unusual combination. Huxley says somewhere that the object of education is to enable a man to compel himself to do anything, and if this be so Mr. Campbell was supremely well educated. His attainments as a Telugu linguist are well known. For an accurate, effective knowledge of the language, popular and scholarly, he was not excelled by any living European and approached by few, and yet we doubt if he was specially gifted in that direction. He lacked, for instance, in musical sense, but his force and ability were such that he could compel himself to excel in almost anything he undertook. He was a voracious reader, with a lively appreciation of true literature ; a philosopher, gifted with a remarkably retentive memory ; a keen entomologist, the discoverer of numerous new species ; a follower of many hobbies, all this and more, but first of all a man of one dominating purpose, the exhibiting by word, pen and life to a world that needs Him sorely, the love and beauty of Christ. He would have desired no other, as he could receive no higher, praise, than to know that through him many had learned to understand and love his Lord.

Perhaps it was the contrast of high ability with a character personally so unassuming that constituted Mr. Campbell's great charm and won him so many friends. Rarely can so many talents have been united with such complete lack of ostentation and with such perfect accessibility.

"The Son of man came, not to be ministered unto but to minister, not to be served but to serve" said Jesus (MATTHEW. 20, 26-28) of Himself. In this Mr. Campbell followed closely in his Master's steps. No man put his gifts with less reserve at the call of all who needed him, asking nothing in return. In a true sense also we may complete the verse and say that he too "gave his life a ransom for many." Without doubt had he regarded himself more and others less, he had been with us now.

It was this combination of distinction with sympathy that drew Indians of all classes to him markedly. The poor found him ever willing to fight their battles with a zeal that he would not put unto his own, and the educated recognized in him a comrade, who sympathized with their every legitimate aspiration, political and social. Few, if any, Europeans have left behind more sorrowing Indian friends.

With what fiery zeal he could fight the battle of the suffering was well shown in the famine of 1897. Then in a controversy that excited much attention at the time and is still clearly remembered in the district, he, with the help of the "Madras Mail," successfully combatted an unsympathetic official then in power.

There was a vividness about Mr. Campbell too that arrested attention. Though personally unostentatious and in physique unimposing he could not be hid in any company. When he came first to India, in an astonishingly short space his name was known all over the district in which he lived. At that time his muscular development was remarkable and great tales of his feats of strength went round. One was that he had challenged a famed Mohammedan wrestler and throwing the man over his back had broken his neck—though needless to say the last part of the story was an addition.

But from the first he was a marked man, and when it was found that he was accessible, he enjoyed to the full the necessary consequence in India of this combination of gifts. People with all kinds of troubles and grievances flocked to him from all over the district and filled his study and thronged his tent, to the sad interruption of his work. But none was turned away and he met all with good humour, helping when he could. As far as such a thing is possible, he treated all men equally without distinction. In time of course the people discovered, that as a redresser of grievances his powers were limited and they troubled him in such matters less, but even at the time when it was my privilege to tour with him, his tent used to be thronged by country folk of all castes most of the day and at times far into the night. What a strain that entails in Indian heat only those who have tried can know. But Mr. Campbell took it all with unfailing good natue and had the knack of continuing his work in spite of constant interruption. He could write letters or correct proofs and carry on a vernacular conversation at the same time. In India a good listener is as much appreciated if not preferred to a good talker, and he took advantage of this. His powers of work were extraordinary. Though in latter days he was often physically tired, even then he seemed incapable of mental fatigue. A friend who visited him in a London hospital some time back when he was undergoing a course of very rigid dieting that reduced him literally to skin and bone and made him look like a living skeleton, found him amusing himself by learning Hindustani

Though of pure Scotch extraction Mr. Campbell was in type much more Irish than Scotch. His strength did not lie in cool balanced judgment but in unfailing sanguineness and energy. He had the gift of inspiring confidences and enthusing others. One of his life principles was the great saying of Goethe which he often quoted, that if we want to influence men we must think of them and act towards them as if they were rather better and not rather worse, than they actually are. This led him, of course, sometimes to faulty judgments of people, but he preferred that risk to the other.

Perhaps Mr. Campbell's greatest gifts were his sympathetic breadth of mind and his Christian forgetfulness of self. In the atmosphere of sympathy that surrounded him one could not but be at ease. Educated Indians felt this at once and in his presence were frank and natural and consequently attractive. A little more of this frank naturalness between the races would effect much. As it is, too often each side in its anxious attempts to consider the feelings and to reach the point of view of the other, remains constrained and unnatural and consequently uninteresting. A little more brotherly frankness on both sides would go far to create mutual understanding and respect.

The remark most frequently made of him by his Telugu friends is appreciation of his "Sahodara Bhavam" and that very adequately sums him up. He was above all things a brotherly man, and it is a consolation in thinking of his death to know that in his case at least love brought its reward and that he knew, to some extent, how much beloved he was.

## LITERARY NOTICES.

"SUGGESTIONS FOR INCREASING ETHICAL STABILITY," by Mary Everest Boole. (Published by C. W. Daniel, 3 Amen Corner, London, E. C) Price 2s. 6d.

This is a book written by a woman for women. The second chapter is drawn up in response to the request of a lady to write out in terms of Logic the reasons for not joining in the demand for the suffrage and forms a suitable introduction to the papers on "Suggestions for Increasing the Ethical Stability," which is not as Mrs. Boole herself says in any way concerned with any question of what is and what is not ethical conduct. Opinions on this point, no doubt, vary to some extent; but there is a broad region of common consent among all civilized peoples; and to this region of universally accepted duty, the inquiry is confined. The whole book is very useful and interesting. The printing and get up are excellent. We hope it is widely read and much appreciated.

"TOLSTOYS EMBLEMS," collected by Walter Walsh. (Published by C. W. Daniel, 3 Amen Corner, London, E. C.) Price 6d. net.

This is another book Mr. C. W. Daniel has been pleased to send us for review. Mr. Walter Walsh has been in the habit of noting "Tolstoys Emblems" during his many years' study of his works. They are here now collected and classified for the benefit of others under the three headings:—1. Religious and Theological. 2. Soical and Political. 3. Art, Science, and Ethics. The book is a nice summary of vast fields of thought. Those who can spare no time to read the works of Tolstoy may at least read this which contains in brief, bright figures the whole Gospel according to the Count.

## TOPICS FROM PERIODICALS.

### Woman in Relation to the Church; A Radical View.

BY

Mr. F. W. FRANKLAND, New Zealand.

*(Continued from our last issue.)*

But though this general principle explains (at least I venture to think so) why Woman has been a better friend than Man to that Christian Religion which has been such a good friend to her (for it has been the best friend she has ever had in this world, if only for its Founder's stern denunciation of the irresponsible divorces of pre-Christian ages), it yet fails to completely explain the special dependence of the Christian Church on womanhood at the present day. It fails to explain that unprecedented neglect of public worship by the male sex which has so rightly alarmed Bishop Julius and many others. Now, though I shall endeavour to speak with all humility, I cannot pretend to feel any doubt as to what is the chief cause of this male backsliding in the matter of Church attendance. It is, as you will find if you probe carefully, the increase of theological unbelief, which has resulted (in these recent decades) partly from the victory of Darwinian Evolutionism in the scientific world and partly from the negative results established, or at least considered to be indicated, by the "Higher Criticism" of the Old Testament. This wave of temporary unbelief has a smaller effect on women than on men, because the former—being, as already explained, on an average more directly* (by their very nature) in communion with the Divine—are less at the mercy than men are of every wind of doctrine and of doubt that sweeps across the intellectual sky.

Now, although it is in general a wholesome counsel of safety "not to prophecy unless you *know*," I cannot resist the temptation of predicting that just as, indirectly, Darwinism and the criticism of the Old Testament have emptied our churches, so—in a decade or two—they will be filled again by the splendid work now being done in connection with *New* Testament history † and by the freer and bolder investigation which is being made in many quarters into the relation ‡ beween Mind and Matter and between God and the world. When I think of the careful and accurate work being done by a Sir William Ramsay and a Harnack, by a Zahn and a Colonel MacKinlay, and compare it with what I must be allowed to call the relatively *slipshod* work of our opponents, I can hardly doubt that the next decade or two will see as much constructive thought building itself up in the public mind with reference to New Testament problems as the last few decades have witnessed of destructive thought dissolving ancient traditions and pre-judgments respecting the Old Testament. And, as regards those bolder modern investigations into the ultimate constitution of things, I agree with the late Mr. Myers in his prophecy that, as a result of these investigations, every one will a hundred years hence believe in the Resurrection of our Lord as a fact of the spiritual world, though prior to these researches it looked as if a hundred years hence *no one* would believe in it! It takes time, as I told the Rev. Mr. Davys once when he was lamenting the emptiness of the churches,—it takes time for the conclusions of the "man in the study" to filter down to the "man in the street,"—less and less time, doubtless, as we go on and the average man becomes more cultured, but still it takes *time*. We are only now feeling the full effect of the iconoclastic discussions connected with the names of Huxley, Spencer, and Darwin: and it will take time before the "man in the street" finds out that the highest contemporary thought has lately "turned a corner," and that our Lodges, our Myers, our Ramsays, and our Kirsopp Lakes have now had built up in their own minds a reverent, a broad, and a satisfying faith in the Incarnation and the Resurrection of Jesus Christ.

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* The fact that this is so *on an average* does not in any way conflict with the equally important truth that the *best* men are in some respects nearer to God (if only by being more prone to the possession of inspirational (*initiative*) than are the best women, and are therefore specially qualified to be a *medium* of the divine to receptive women.—F.W.F.

† This expert work is rapidly demonstrating (or, at least, rendering *extremely* probable) the general trustworthiness of New Testament history and the early date of the evangelical records (including even the Fourth Gospel).—F.W.F.

‡ This bolder mode of approaching ultimate problems makes it clear that Theism as a *present* fact in the experience of man, is in no way negatived by even the most completely Epicurean explanation of cosmic *origins* or the most complete recognition of the non-telic character of inorganic processes even at the present day; also, the brains of surviving men and women constitute a possible *locus* for conscious posthumous existence of the departed, despite the strictest demonstration (should that ever be furnished) of complete psycho-physical parallellism between psychosis and neurosis.—F.W.F.

But if I thus dare to augur a not far distant period when the sexes will again join in public worship side by side, without the immense disparity of numbers at present prevailing, we must none the less cherish deepest gratitude to our womankind for the gigantic service they have rendered to the race (no less than to themselves) by clinging to the Good Tradition through this transitory epoch of "unrest." I think this statement of our profound indebtedness to them in this regard constitutes a good preface for the few remaining remarks I want to inflict on you,—the only ones, you will probably agree with me, that are at all of an acutely controversial nature.

If we are under this great obligation to womankind, if they—as a sex—have discharged their duty so much better, and shown their devotion so much more fervently, than we have, does it not raise the question whether their present status in the Church gives them as much power as their enormous usefulness entitles them to? We perhaps most of us know that there have been debates at several diocesan synods on the power of voting at parishioners' meetings: and I need only remind you of the Suffragette-martyrdoms to show how, beyond the Church and out in the world, this voting-problem of the sexes has become one of the most acute of all in the present age.

It would be inappropriate for me, at the close of a little address of welcome like this, to enlarge at all on so vast a subject, and one on which feeling runs so high. But if comment is permitted to a man who is himself at the *extreme* of Radicalism on several aspects of the question, I should like to say what deep gratification I derived from noting that the whole position of Woman in the world was canvassed with such thoroughness at the recent Pan-Anglican Congress. Those of us who have been fortunate enough to secure the seven volumes of the Congress's Official Report, must, I am certain, have been profoundly interested in the earnest discussions on this grave problem,—the gravest, I make bold to say, and the most important, next only to our direct relations with God. And if we of the Revolutionary Wing are unable to see eye to eye on all points with the Reverend Fathers there assembled, it is matter of profound relief to some of us that they emphasized a conservative attitude on the central point in regard to which our Lord Himself specially legislated, viz. the wickedness of the Divorce-Spirit, and indeed of everything which permits irresponsibility or levity in the domestic relation. If we differ from the Church rulers it is chiefly because we want to rivet new responsibilities, especially on the *male* sex,—certain responsibilities that have hitherto been almost ignored by Church and world alike.

It is pleasanter, and more wholesome, to close with a note of agreement than with one of discord. And though I think the twentieth century before it runs out is likely to prove itself the "woman's century," and though instead of deprecating this I look forward to it as a step toward something higher and better than mankind has ever had before,—as much higher as the New Jerusalem is better than the Garden of Eden, to say nothing of the horrors of the intervening ages,—yet I am glad to close with the assertion that the "Feminist" or Woman movement, from which I expect such blessed results, can only yield them if it is carried on in the spirit in which Christ legislated for Woman in the Gospel.

In any case, these eschatological speculations need do naught but accentuate the welcome we extend to Archdeacon Harper this evening. For do we not know that he, if any one, has shown the power of successfully organizing women's work in Church-life? And are we not therefore quite *especially* delighted to have the advantage of his presence to confer with us on this aspect of our parish efforts?

## What is Success?

From *The New Age Magazine.*

AND What is success? Is it fine houses and fine clothes, and fine food? Is it generous friends, the applause of the world, the power to move and control all things and forces? Does it come in the mighty whirlwind, the glint of the stars, the opening of the petals of spring time? No, it does not come in any or all these things. It does not come in things nor in the essence of things. Neither is it profound, or secret, or intangible in its nature. It is very simple. And very definite, and very concrete. No chance to make a mistake about it after once you see it.

THE MAN WHO HAS LEARNED TO TAKE LIFE EASY HAS REACHED SUCCESS. Yes, this and nothing else. Unruffled. Undisturbed. Uninjured. The pursuit of life. The zest of life. The glory of life. But not glamored by life's vane baubles, because we realize that the good of life is only the growth of the soul, through taking life as a discipline in love and peace. Does that make us shirk life? Not if we truly understand. In fact no one can truly value life, and reap its fruits, who is glamored by the illusions of life,—its hopes and fears, its ambitions and disappointments, its competitions and defeats.

It matters not what walk in life. The man who takes life as a stepping stone has surmounted life. He may be a cobbler whistling a tune as he hammers the leather and trims the shoe. Or the crossing sweeper who pull at his black pipe and loves the work he does. Or the store-keeper measuring out potatoes or weighing up sugar, in the benign spirit of God's grace.

*The work we do which is congenial is successful work, and the life we live sweetly is a successful life.* This, and nothing more. There is no other criterion. You may hunt up and down the earth, dig to its center and ascend the skies, and you will come back to this basic truth, that the peaceful soul has reached true success, and that nothing that the world can offer can measure up to this inner light and glory.

Then why do we rush here and there for success? Why do we look at this thing, and taste of that thing, and feel of this thing, and say we must have these things in order to gain success? Because we are blinded.

Remember, I do not mean that we should not struggle, and strive for better things. Certainly we should. Any philosophy which teaches a nerveless, apathetic, hopeless resignation to fate, would be a contemptible philosophy, and die by its own hand. No, we should strive, but we should realize the transient nature of things, and the value of life to lead the soul above things.

# Cruelty to Animals.*

BY

SOHRAB H. SUNTOOK.

IF there be one question more discussed and meditated upon than another, if there be any question which has drawn the attention of a large majority of the civilized world, it is the question for the prevention of cruelty practised in various forms on poor dumb creatures, who can in no way return an injury.

Many centuries ago, this very question attracted the serious attention of the blessed sages, prophets, and law-givers of India. The Hindoos know very well that all things proceed from God, and they believe that animals that are inferior to man in the scale of evolution will also rise to the state of men. Shri Krishna, the eighth incarnation of Vishnoo, says to Arjuna, who was his disciple :—

> "I am the Spirit seated deep in every creature's heart,
> From Me they come, by Me they live, at My word they depart."

The Blessed Lord Shri Krishna further says to Arjuna, the prince and the warrior, the sage and the philosopher :—

> "Living or lifeless, still or stirred, whatever natures be,
> Non of them is in all the worlds but it exists by Me."

Thus the Hindoos believe—and I too agree with their idea—that One Universal Eternal Spirit is diffused through all the creatures, mean or high. Even Pope, the well-known English poet, says :—

> "All are but parts of one stupendous whole
> Whose body nature is and God the soul."

Therefore it is that the Hindoos, guided by this sublime idea, treat even the meanest living creature with kindness and consideration. Even if a man may not believe in, and agree with thie noble theory, yet he should be kind to animals. He must not forget that animals also possess a sense of feeling, and so if they be injured or harassed in any way they too feel as much as we do.

Let us now examine some of the most inhuman acts of cruelty to animals.

One most inhuman act of cruelty is hunting or shooting poor innocent animals. Nothing but vanity induces a man to kill these animals. Brutish and savage, indeed, is the joy derived from hunting. A poet says :—

> "Afar in the Desert I love to ride
> With the silent bush-boy alone by my side
> With the death-fraught fire-lock in my hand
> (The only law of Desert land),
> *But 'tis not the innocent to destroy,*
> *For I hate the huntsman's savage joy.*"

The Most Blessed Lord Buddha was perfectly right in saying that we should not kill nor harass even the most ferocious animals. Some people say that if the wild animals were allowed to live and thrive, they would ere long be a source of terror to humanity ; but they seem to forget that man, being far superior to other creatures, can, if he so wishes, very easily tame even the most ferocious animal—

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* Written when the writer was in the "New High School, 1903."

nay, even make it obedient to his superior will. There are two ways in which even the most ferocious animals can be subdued without the means of any instrument whatsoever.

The first way of subduing them is by gazing fixedly at the eyes of the animals, and thus directing a powerful mesmeric current towards them, and the second way is by sending forth an equally powerful but soothing current of Love and Compassion, In the first case we can subdue the animal by making it feel restless and uneasy whereas in the second case we can subdue it by our Love, because, as we know, love is reciprocal. Ordinary strong-willed mesmerisers can use the first method, but Mahatmas, that is, holy beings, who are full of compassion even for the meanest creature, use the second and the nobler process. An example will make this clear. I know of a certain European gentleman—a Collector over a certain district of India —who was very fond of hunting. One day he went a hunting. Hardly had he arrived in the middle of the forest, when his men who were walking before him saw a Mahatma, that is, a holy person, and beside him stood a lion who seemed as innocent as a lamb in the presence of that holy one. When the Collector approached the Mahatma, the lion who was up to now standing quite innocently, began to growl at him. The Collector naturally asked the Mahatma the cause of the lion's growling at him. The Mahatma, who was a thought-reader, smiled and benignantly replied: "The lion growled at you, because when you approached me, the thought of killing the lion flashed in your mind, which caused a powerful mesmeric current to flow from your eyes towards the lion, and the lion in consequence, becoming restless and uneasy, could not help growling at you."

It is a well-known fact that in the presence of holy persons even the most ferocious animals leave aside their mutual enmity and become as innocent as lambs or doves. Laugh those who may at this, deny it those who can, all the same it is a *fact.* It must be remembered that so long as human beings, though far superior to any other creatures, disagree among themselves and even behave in a manner worse than that of brutes, we cannot hope for universal love among men and animals all throughout the world. But when humanity will have reached that blessed state "when nation shall not lift up sword against nation, neither shall they learn war any more," then, and *only* then, we may expect to see this consummation, so devoutly to be wished, brought about.

*(To be continued.)*

## "The Refuge."

### A UNIQUE FESTIVAL.

The tenth anniversary of the "Refuge," an institution for sheltering and maintaining the homeless incurables, was celebrated on Monday last the 14th February. Our friend Mr. Biswas, the founder and manager of this institution, is a man of some originality and vast energy. The following is a copy of the invitation Card issued on the occasion,

THE TENTH ANNIVERSITY
OF
"THE REFUGE"
(To meet the homeless, helpless, and hopeless of Calcutta)
&c., &c.,
*The inmates of THE REFUGE,*
AT HOME
at their premises 125, Bow Bazaar Street, on Monday,
the 14th of February 1910
6 A.M. TO 6 P.M.

From early morning numbers of the "homeless, helpless and, hopeless," consisting of the blind, the crippled, the maimed, and, the leprous began to pour in by hundreds and filled the spacious compound of the "Home," which was tastefully decorated. 5 or 6 bands voluntarily began to discourse music. The most interesting portion of the business was the ablution and the cleansing of the poor guests, which commenced from an early hour. About 100 volunteers, Hindu, Christian, and also Mahomedan young men, came from the different parts of the town and the suburbs, to help in the serving of the poor. These volunteers, headed by Mr. Biswas, helped the poor people to bathe. Among these poor men were several persons and lepers, full of sores and nauseating stench, incapable of walking. They were tenderly carried on the lap to the bathing places by the humane workers who cleansed and washed their bodies with their own hands with oil and soap and rubbed them with new napkins. Pieces of new clothes were given to each one of these less fortunate of our species, which they put on, and then they were garlanded. His Honour the Lieutenant-Governor of Bengal with Lady Baker and Captain Dalles, A.-D.-C. arrived at about 12 o'clock and were received at the gate by Mr. Justice Stephen (President) Mr. P. N. Mukherji (Hon. Secy.) and Mr. Biswas. A considerable number of distinguished Indian and European gentlemen were present. An instance of a thrilling interest took place at this time. Mr. Biswas approached Sir Edward Baker, who witnessed the scene, with the object of garlanding His Honour, but the latter declined the honour, observing that a worthier person should be selected for it. Mr. Biswas at once took the hint and selected a poor leper and brought him in this arms. His Honour garlanded the poor Lazarus with his own hands; a great sensation prevailed in the minds of all present. After ablution the poor guests took their meals, consisting of *khicharies, curries*, and sweets. They then went away rejoicing. The feeding continued till about 6 P. M., and the proceedings closed with display of bioscoping show and fire-works. It was estimated at the close of the day that not less than about 200 persons were entertained. *Unity and the minister.*

## Life's Fourteen Mistakes.

(From *The Herald of, the Golden Age*).

Judge Rentoul of the City of London Court, recently addressed the members of the Bartholomew Club on "The Fourteen Mistakes of Life."

He said pathetically, "I think I have the greatest fitness for speaking on this subject, because I have committed every one of them." This is the list he gave :—

To attempt to set up our own standard of right and wrong, and expect everybody to conform to it.
To try to measure the enjoyment of others by our own.
To expect uniformity of opinion in this world.
To look for judgment and experience in youth.
To endeavour to mould all dispositions alike.
Not to yield in unimportant trifles.
To look for perfection in our own actions.
To worry ourselves and others about what cannot be remedied.
Not to alleviate if we can all that needs alleviation.
Not to make allowances for the weaknesses of others.
To consider anything impossible that we cannot ourselves perform.
To believe only what our finite minds can grasp.
To live as if the moment, the time, the day, were so important that it would live for ever.
To estimate people by some outside quality, for it is that within which makes the man.

## Do it To-day.

(From an American Magazine).

That deed of kindliness you would do—do it to-day.
That word to help your brother be true—speak it to-day.
The time is rapidly passing by when service is open ; and, you and I
If we mean to answer our neighbor's cry
Must do it to-day.

That straying one that you mean to seek—seek him to-day.
That helping hand for one who is weak—give it to-day.
Be helpful to-day—how foolish to wait till dear ones pass through the pearly gate,
And then remorsefully cry, "Too late!"
Help them to-day.

## The Devalaya.

Sir Steuart Bayley, late Lieutenant-Governor of Bengal, wrote the following notice of "The Devalaya" in the *Indian Magazine and Review* of London for January, 1910 :—

I have received some very interesting papers connected with the Devalaya fo Calcutta and have been invited to call the attention of readers of the *Indian Magazine and Review* to the subject. I have the more pleasure in doing this inasmuch as the founder, Mr. Sasipada Banerjee, is one of the most remarkable men I have met, and for whom I have long felt the highest regard and respect. The qualities which struck me in my personal intercourse with him were an unusual combination: the meditative introspection, the metaphysical receptiveness of the best Eastern mood, combined with the moral energy and organising capacity of the West; a consuming passion for the welfare of his people, and an all-embracing tolerance of creed, founded not on carelessness but on comprehensiveness.

There is a good deal that is remarkable in his biography, but I need only say here that he belongs to a good Brahmin family at Baranagar, a few miles out of Calcutta, and though he had not the advantage of a University education, he has been from his youth upward a persistent and successful worker in the direction of philanthropic effort and of social reform. He began by educating his child-wife, in spite of the prejudices of her family, and extended this teaching scheme to others. Then he became a temperance reformer. and succeeded in converting a drinking club in his own village into a temperance reading club. He joined the Brahmo Society, but always called and considered himself a Hindu. He extended his work, and with it his sympathies, by establishing night classes for the mill hands at Baranagar.

A visit to England in 1871 brought him under the influence of Miss Mary Carpenter, and thus into connexion with the National Indian Association. After his return to India he started an institution in Baranagar—the forerunner of the Calcutta Devalaya—where men of all creeds might meet and join in spiritual exercise, while each might profess his own religion and even preach his own doctrines, The one watchward was *tolerance*. There were to be no attacks on other religions, but the attempt was really made to show that the spirit of amity in matters religious was strong enough to control the diversity of form and even of creed. The papers sent to me show that the attempt was fairly successful—certainly it attracted many of the best minds of the day in Bengal. It was at Baranagar also that Mr. Banerjee started two most useful institutions. The first, the Sasipada Institute—a public hall including library and lecture rooms—which he built and made over to the town; the second, the widows' Home, which was a pioneer effort, the boldest and most fruitful of all. It gave a home to widows where they might have a chance of marrying, and in the meantime he taught and enabled them to earn their own living as teachers or in other ways. The Home itself, after many years of usefulness, lapsed when, owing to the breakdown of his health and the death of his daughter, no one could be found capable of carrying it on. But its work is now pursued on other lines by the opening of schools and training classes for preparing women teachers, and scholarships for supporting them. It is on these lines that the National Indian Association is giving such assistance as it can to the movement.

I now come to the last work of Mr. Banerjee—the Devalaya. It is practically a development of the Sadharan Dharma Sabha described above, but established on a more permanent basis and with wider out-look. I cannot better explain its character and objects than in the words of the Brahmo minister, Mr. Tattvbhusan. "The Devalaya", he says, "is an association for devotional exercises, and for literary, scientific, philanthropic, and charitable work, on a basis common to all the principal religions current in the country. It provides a weekly religious service on an unsectarian basis—a service in which worshippers of all denominations may join, and in its weekly and other occasional meetings for lectures, it promotes the free expression of all religious views, however divergent, in a catholic and charitable spirit. It aims at the union and mutual co-operation of the various religious bodies of the country, without, at the same time, any surrender of their peculiar doctrines and practices.

*(To be continued).*

## Stanford-le-Hope Vegetarian Colony.

Within one hour by morning and evening trains, and one shilling fare by monthly ticket (two shillings, ordinary fare), from the City. Healthy and bracing climate and pretty country, good medium loam soil, gravel subsoil. Fifteen miles from Southend-on-Sea.

Besides the ordinary features of a vegetarian Colony, there is a *Simple Life Guest House*, charges Sixteen Shillings a week, inclusive. Uric-acid-free, and other special vegetarian diets can be followed under medical supervision. An eminent physician visits frequently.

*One Room Cottages for Week-Enders*, are let at £2 a year. *Tents*, for Week-end Campers, are let at 1/6 and 3/ a week-end. There is a Covered Place for Campers in bad weather.

Educational work is a special feature. Two gentlemen, with the highest qualifications, take *Pupils* in their homes, endeavouring, by arranging for them to join for games and some classes, to combine the advantages of school and private tutor.

Young Men also received to *Coach for Examinations*, under one of those gentlemen, who is a successful *Universities' and Civil Service Coach.*

Fees are, in all cases, on a quite specially low scale to vegetarians, or nearly vegetarians, in sympathy with the simple-life ideal.

*Farm Pupils* are also received, and can have Instruction in Practical Farming under a large Local Farmer of great experience, and in Building Work, under an Engineer of educational experience, combined with General Education, if required.

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# THE NEW REFORMER.

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## EDUCATION IN INDIA

BY

THE EDITOR.

Up to the last century, education in India was a monopoly in the hands of the priests. They were the only persons who could read the Vedas or impart religious instruction. The Shastras declared that they should not even recite the Vedas in the presence of the Sudras. They were forbidden, on pain of death, to teach the sacred books to the masses. As the Vedas included all the literature and the sciences of the country, the Law effectually enjoined ignorance to the rest of mankind. The priests employed this advantage to subjugate the minds of the people and to make a living devoid of labour. Fortunately for the lower castes, the British Government and civilization appeared on the scene to break the monopoly. The Educational Policy dictated by Sir Charles Wood's Despatch of 1854 was beginning to take effect when Her Majesty assumed the Government of India. In 1882-83 a complete inquiry was undertaken by a Special Commission into the Education System and progress of every Province. The result of the Commission was renewed enforcement and extension of the educational principles and policy presented in 1854. Three Universities were established in 1857. Educational Departments were formed in the larger Provinces and the system of giving grants was introduced. In 1907 there were 179 Colleges and College Departments in the whole of India with 26,000 Under Graduates on the rolls. In the same year there were 165,473 schools with 5,708,000 scholars. The total expenditure on Education was Rs. 60,000,000, of which Rs. 33,000,000 were given by Government out of Public Revenue. Like light and air, Education was left to be enjoyed by every human being. The sons of agriculturists and others who pay the largest part of the taxation did not take much advantage of it. Still the entrance of light into places where darkness previously reigned, dispelled the antedeluvian stupidity of some of the lower castes. The divinity attached to Sanskrit was disbelieved, copies of the Vedas were for sale on every book-stall and they were studied by the lower castes without the head being split up into two by such act as it was popularly supposed. The study of Western Literature brought them to their senses. Every occupation and every profession in British India was thrown open to every boy in the Indian schools. The result was the emancipation of the lower castes from priestcraft and ignorance. This is one of the greatest benefits the British Rule has conferred upon India.

But this affected the priests very much. They were obliged to give up their Vedas and forget their religious rites and ceremonies and cling to Western Culture for their source of living. The State also, in its various Departments, wanted men educated on the European model to carry on the administration. The opportunity thus offered was largely taken advantage of by the priests who did not contribute a single pie in the shape of tax to the Public Treasury. The lower castes competed. Mutual hatred was the result. The supply exceeding the demand produced discontent. The fault lay in giving a purely literary education. If as in Europe, Industrial and Technical Education had also been given, the discontent would have been much less. However, ample provision has been made for this in the Educational Policy issued by the Government of India in 1904.

Various are the defects in the system of education given in India. The father decided what scholarship the son shall win, fixed the limit of his school days and arranged his profession in life. The appetite of the child was not at all consulted. The child had to simply carry out the plan laid out by the father. The father wanted to give education to his son with a view to see him pass a certain number of stereotyped examinations and secure an appointment to fill up his hungry belly. Education thus became a means to an end and was not an end in itself. It also became a commercial transaction. Numbers of books were made to be read but the children were never taught to think, judge, and act.

The parents stirred the children up to action from principles of strife and action, from glory and a desire of destruction that they may excel others and shine in the eyes of the world.

The teachers depended upon teaching for their means of living and thus their sincerity was much injured. They were given specific tasks and their conditions of employment were in every respect as in the industrial world. Their work was judged by the number of passes obtained in the examinations. They were not made responsible for the good training of the boys. So long as the children and teachers are not free and motives guide education, no good result can come out of it. That is the reason why the present system is the cause of the absence of intelligent perception, observation, and originality. That is also the reason why Indians have not done much in the Republic of Letters compared with Western Scholars.

Universities merely train students for the various professions, viz., that of Lawyers, Doctors, and Engineers, etc. No doubt these professions require an accurate training. Over and above them there are other faculties that ought to be cultivated if we are to become complete men. We have other permanent and wider relations with our fellow beings. We have to be broad-minded. We have to expand our sympathies. We have to feel more humane and lead a high and unselfish ideal of life. There should be nothing mean and degrading in our conduct and life. To do all these, we have to awaken other faculties, moral and spiritual. Logical or scientific faculties or common sense cannot help us in any way. Therefore the absence of moral and religious education is the cause of so much blame attached to our character whatever interested persons might say to the contrary.

In the ancient world there were two centres of illumination, viz., Greece and Jerusalem. The former was the source of intellectual culture and the latter the fountain-head of religious knowledge. The combination of 'the grace stored in Jerusalem and the gifts which radiated from Athens' rendered the West capable of apprehending the Gospel of Jesus. In the modern world, Japan's nationalism was not the work of two generations. It is wrong to say that foreign culture and influence produced it. Centuries before Commodore Perry landed in Yokohama, the various race elements out of which the Japanese people have been formed have been crushed together and consolidated by the sternest discipline that any nation that has ever undergone. In all the stages of their evolution, religion was the predominant influence, Shintoism or the religion of the Gods, lent itself to a social *regimé* of extraordinary stringency. Absolute submission to the king, loyalty, etc., were very strictly enforced. The minute Regulations promulgated in 681 A.D. by the Emperor Zeminá and expanded a thousand years later by the great Shogun Iyeyasu afford many illustrations of the coercion employed. These were the things that made Japan what it now is. In our country there was no such preparation. Therefore Western Culture and influence have fallen upon a barren soil and produced only anarchism and sedition according to the popular supposition that education increases the tendency to riots, rebellion, and sedition. It has been asserted that ignorance has led to many hopeless risings in former times. But the people who sat in judgment upon Charles I were not ignorant men. Besides Selfishness can instigate Ignorance to do evil. Aristotle says: 'It would therefore be best that the State should pay attention to education and on right principles, and that it should have the power to enforce it; but if it be neglected as a public measure, then it would seem to be the duty of every individual to contribute to the virtue of his children and friends or at least to make this his deliberate purpose.' But if education, separated from morality and religion, happens to be a disqualification to perform the duties of a political and civilized society, such education cannot be said to be on right principles. And if the State cannot give moral and religious education, then as Aristotle says, it must be left to every individual to contribute to the virtue of his children or friends. Therefore there was nothing wrong in the recent utterance of His Lordship the Bishop of Madras. The withdrawal or neglect of education on the part of the State would not, as interested persons might say, lower the British prestige.

Lord Bacon says that education makes people atheistic. Brahma Samj has been pointed out as the result of the godliness of educated Indians. Centuries before the British entered the country, there were Reformers like Buddha. Even supposing that Brahma Samaj shows the godliness of the educated, what is the number of its adherents? It is only 4,050 in the whole of India according to the Census of 1901 and therefore nothing compared with the large number of educated men. As the Theosophical Society in India affords an opportunity to once more perpetuate Hinduism with all its injustice, those interested may talk of religion but in the midst of the Mammon Worship of the world everything is likely to evaporate.

Education has been defined as the 'voluntary action of mind upon mind, for the purpose of influencing the formation of character.' It comprises both teaching and training. Teaching is something like the sowing of the seed and the watering of it. But in the growth of the plant, other influences are at work. In the same manner, various are the influences acting upon the mind of the child in the formation of character. A mere knowledge of religious truths is of no use. It must be felt to be true and followed. Good teaching and good teachers ought to be first found out. It is at home a good moral training can be given. It is there that the child receives its first and best impressions. It is there that it will most lovingly respond to any efforts to guide it. The practical example of teachers and parents will go a long way to help matters. Children should be taught to obey the dictates of their conscience and carry them into action. They must be made to study the lives of many good souls that have already passed away. They must be made to live in close intimacy with living saints. In schools they may be taught stories relating to smypathy, charity, generosity, self-sacrifice, philanthrophy, benevolence, and kindness. They may be made to attend the sick and the helpless and so on. The nature of man, his true end, and the right use of his faculties, the immortality of the soul, its relation to God, the beauty of virtue and its agreeableness to divine nature, and the shame and folly of indulging our passions may all be clearly impressed upon the brains of children just as the ancient teachers of mankind, Socrates, Plato, and others did. If moral and religious education is to be given, arrangements may be made to give teaching of the sort just described and the State may thus open the way for the solution of the Educational Problem in India.

## All in and for all

BY

Mr. H. S. LeValley, Kankakee, U. S. A.

What is there left of value in the life of Christ but his ethics? is a question of the day. His miracles have been brought into the realms of psychic phenomena, but he said to an ignorant age 'greater wonders shall ye see.' His sayings are found paralleled in words of former masters, but 'tis said 'truth crushed to earth shall rise again.' His divinity has been denied, but the men of wisdom in all ages have said all men bear witness of a divine spark. But no one questions his great love for humanity, he who holds out to the race hope, comfort, and joy of a life eternal. He broke the shackles of tradition, loosened the bigoted bonds of a debased observance of letter of the law and substituted a broadening spirit of love and toleration. He taught spiritual peace between man and his God as each one conceived him and harmony, and good will between men of all nations. His words were love, forgiveness, mercy, and justice. It is said, 'mind is the servant of the soul and master of things below. It is double-faced in that it has power to unlock the gates of the inner life and to solve the mysteries of the outer, both passages open, it receives on one hand and gives with the other.' Christ's ethics, a system for growth, right act to the right end, ever balances ever tries, failure with final success, is but striving for the perfection of inner with outer relationship in each succeeding age. Nature does no less in her eliminative selective process for an ideal to cope with its environments. Growth, physical, mental, and spiritual, what more can we ask when perfected in a spirit of love universal? When the unit attempts to express in terms of the whole to the best of its powers, on the mixed planes human life, why the question "is ethics all there is to be left?" When it was all in the beginning, the mind of the cosmos is justice.

The trumpet bids you on the armor gird,
Reap in fields that have been by others sown,
At command, divine, forth is sent the note,
Same call to arms in ages past was blown.

The ones that sowed where now you reap,
Lie forgotten in the murky past,
They too battled forth, did noble deed,
At same duty call and trumpets blast.

Brothers: time is and ever was,
The acorn but in minature the oak,
We know swords been bought at life's expense,
At last from secrecy is shorn the cloak.

Weighty seals that bound both eye and ear,
From ages resting place away are thrown,
Man grants justice now to long gone dead,
Let each one fight and mete to self his own.

## The Guru to His Disciple.

BY

Mr. S. H. JHABVALA, B.A.

BLESSED are the pure in heart for they shall see God with the force of His Light which dawns upon their mind in visions pure and holy. God manifests Himself unto those that have the sacred virtue of Purity in them. Purity is a cardinal virtue, and comprises all the noble virtues man is heir to. One that hath it is all-potent in the spiritual world. One that is potent in the world of Spirit is omnipotent in the world of Body. God is Purest among the Pure; and He is Lord over all the worlds—both Spiritual and Physical. Oh child! thy aspiration is to attain to Perfection, thereby to sit on the God-throne. That is thy daily strife. It is the unconscious activity of thy soul, and the conscious energy of thy spirit. The greatest golden path thereto is the Path of Purity.

An honest and a vehemently true soul always finds out and acts in accordance with the dictates of Purity. Looking into the life of Things the deep eye always contemplates upon and inclines to this attribute of God in the unflagging contests of life. Happy is he that doeth so! Purity is a distant Light of the magnificent God that gleams in the darkness of life and beckons the impious soul to come and plunge into its self to burn its sins out. Hie thee there if thou feelest the distress of sinfulness.

Great prophets preached Purity and lived pure lives. They were prophets, and could see into the Reality of existence and the omnipresence, omnipotence, and sanctity of Him who sent them because of the inner Purity. Zoroaster has his Asba enforced at every chapter of his book. Buddha implants it into human soul by his constructive force and the primal science of his Yogic mind. Christ and Mohammed bear lustre behind them of the shades of Purity, which inspires humanity with that reverence which is due to that God-glorified presence.

The advantages of Purity are many, My child! How can that not be when the great Brahma or Jehovah, Allah or God—call Him what thou will'st—is the great embodiment of it? The man of Purity is an astral spirit-figure in the world of Body, seeing and making pure whatever he cometh across. He is holy and hath his mind devoted to the Supreme in the abysmal mystery of Thought. Nothing can disturb the Pranakasha of his Spirit. Shanti, tranquility, and Light are prevalent in him, about him, and in his every breath. He breathes the glory and the greatness of Ishwara. He speaks the music of Light to mankind. By his mute vibrations and spiritual currents he controls his surroundings, and is a dominant sway over what Is and what Will Be. He acquires the great Redemption from evil, and gets freedom from the pains of non-Salvation. He is his own prophet and his own lode-star. He sitteth beside God, and is a god among gods—not one who is pure in the external only—Body-pure, for none that bathed only in the Ganga attained to Moksha;—but one who is pure in the internal also—Soul-pure, for he who contemplated on it in a dark nook in Kaivalya attained to Salvation and freedom of Soul, and saw the great luminous God on the horizon of Love.

Remaining in the world, Oh child! fettered with its cares and ensnared in its temptation, it is hard to acquire purity of life. But, being so situated if thou attainest to the Nirvanapura of Purity thou hast a greater soul for that. Easy it is to renounce the world and be a devotee; but hard to live in it, to renounce it, and be a devotee too. How should'st thou attain to it in that situation? Listen to what Shri Ramakrishna Paramahamsa says about it.

'It is said that when a Tantrika tries to invoke the Deity through the medium of the spirit of the dead he sits over a fresh human corpse and keeps near him food and wine. During the invocation, if at any time, the corpse is vivified (though temporarily) and opens its mouth, the intrepid invoker must pour the wine and supply the food into its gaping mouth at the time to appease the elemental that has, for the time being, taken possession of the dead body. If he does not do so, the invocation is interrupted by this elemental and the higher spirit does not descend. So, dwelling on the bosom of the carcase of this world, if thou wantest to attain beatitude, thou must first provide thyself beforehand with every thing necessary to pacify the clamour of all worldly demands on you; otherwise thy devotions will be broken and interrupted by worldly cares and anxieties." Control thy mind in that state and keep it firm and stable against overwhelming attractions. That is required in solitude too. For a Sadhu may chant his whole life away on mantras in lonely caves, but if his soul be clogged with the low passions of the Physical, he is a grovelling sow not a high-flying angelic Burāq.

Happy is he who devotes himself to Purity for Purity's own sake! Purity bringeth with it God-given Blessings in its train. But, Oh child! let not physical benignity be in thy view in the practice of devotion to Purity. The thought thereof maketh Purity impure. "Let the motive be in thy deed and not in the event. Be not one whose motive for action is the hope of reward. Let not thy life be spent in inaction. Depend upon application, perform thy duty, abandon all thought of the consequence, and make the event equal, whether it terminate in good or evil.......Wise men who have abandoned all thought of the fruit which is produced from their actions are freed from the chains of birth and go to the regions of eternal happiness."

What are the means to attain to the end? How can'st thou go to the Heaven of Purity which leads one to the ætherial regions of the sovereign gods--where Brahma lives with Mohammed, Buddha walks gloriously hand in hand with Christ, and Moses breathes its scented joys with Zoroaster? Have Right Views; Right Aspirations; Right Speech; Right Conduct; Right Livelihood; Right Effort; Right Mindfulness; and Right Rapture. Live to do good, receiving no good in return. Serve thy God in the best of hopes and honestest of motives. Serve thy fellow-beings in a charitable spirit. Crush the Self-life. Restrain the ungovernable passions and convert them into the divine Ojas gaining spiritual strength and mental vigour. Check the current of every evil working of the soul and turn its direction to the path of Righteousness.

So doing gradually a way will be opened in thy heart for the reception of the Light currents of Purity which shall illumine in thee the Light of Gnyana, the Light of Self and the Light of the great Brahmacharya. These currents will light up thy ecstatic Pūrūsa on the music of Samādhi to the great God-head into which thou shalt be immerged.

## Religion

BY

A "SEEKER."

*(Continued from page 442, Vol. III)*

ON an equal scale, with merits and glories inherent in itself stands before us the claims of the great religion of Judæa which has swayed the destinies of millions in the west, the outcome of the deep-seated love for Jesus; the Christ of the human race, the light that lighteth every man that comes into the world. Jesus and the Christ are as the shell to the pearl, the peel without to the pulp within. The one eternal theme of the prophet of Nazareth is the search of the Kingdom of Heaven. Come he had to seek the Kingdom of Heaven on earth and find he did the same. It was his ardent longing to show to the world of His day where that Kingdom was and how to enter it, but alas for the perversity of the human mind, the messengers of the Lord are first to be put on the gallows before they can be worshipped. To his followers and even to his favourite disciples his holy sayings were more enigmatic than real. Tied down to centuries of ceremonials and back-boneless formalities of their religion they misunderstood him in looking for the imperishable Kingdom of Peace without them. Anxious to get power and soverignity of the earth, they did miserably fall short in grasping the Divine Truth of the Great Teacher of Humanity. Well has it been said of him, he came to his own, but his own received Him not. He was the fount of love and mercy and during his days of flesh his one ardent endeavour was that men should inherit as he had by his own glorious merits, the Kingdom of God on earth. By parables, by miracles, and by the undying effect of his own personal example he preached purity of heart and simplicity of life, but his words told more effectively when he was gone than when he was among those to whom he had brought the good tidings of bliss from his Father in Heaven.

Though the greatest among men he deigned to do the most humble duties of his life, he washed the feet of his disciples, he associated with the poor and humble as one of them: among children he was guileless and innocent as a child, amongst the sages and saints he had the most of wisdom and saintliness. His humility was beyond the power of pen or words and even on the cross between two criminals when he was hooted and reviled by the rabble of the Roman soldiery he most submissively prayed "Father, forgive them for they know not what they do." Has the self-assertive and egotistic west anything in our days to compare with these holy and serene words of her Master? Can imagination in its highest soarings picture anything more tolerant, more sublime, more forgiving? There was but one Jesus for love, one Buddha for wisdom, and one Krishna for the divine union of man with God. The life of Christ as it percolated to the nether physical regions took its rise in the deepest silence of the Heavenly Kingdom: he was in every sense a reflection of the glorious light above. On earth he was heaven, for to him heaven and earth were but two poles of the Eternal Divine. With the higher development of man's intellect there will be greater appreciation of the merits of the Divine Light of Christos imprisoned in the clay tabernacle of Jesus, for though his words were the simplest and humblest they were pregnant with the deepest philosophy of the human soul. He spake as never man spake. His body was the most obedient servant of his mind, and his mind the most obedient servant of his spirit, for in spirit and spirit alone he lived and moved and had his being. Above all in his sayings and doings the one thing which makes Jesus, the Shining One of Heaven and Earth is his profound love of the Great Orphan, that mysterious unfathomable emotion which can alone conjure up the Divine Presence in the human heart. Jesus thy name is love. So powerful and efficacious are the doings of a consummate human being that time cannot efface them and space cannot make them fall fruitless in the soil of the heart. The fire of the Life Divine is in every man and that fire once ignited is imparted to all hearts with the speed of lightning. "Speech comes only with knowledge." Jesus was master of both, His words are deathless because He spoke of what he knew as deathless: he knew because he had seen and felt the light of the eternal, and of a truth he had therefore the glorious privilege of calling himself the Way, the Life, and the Truth.

Now if we take each of these three great religions of the world which covers almost the whole of the habitable globe, we find that each has its own speciality and each has a merit so essentially its own. Hinduism which teaches us to conquer Maya by a strict adherence to Dharma in which each one is born is a mighty spiritual force generated by many advanced souls, in which the world has had a lasting legacy of earning his immortality by doing away with that factor of himself which is destructible, transitory, and perishable. It is mainly based on the ethical precepts of the Lord Manu, the Father of mankind, who gave a polity of social and domestic laws which have made the Hindu race a coherent whole against the heavy political and foreign disabilities under which it has laboured since the last many centuries. We may safely date the beginning of Sanatana Dharama, as this venerable faith is so often called with the birth of the Lord Manu. Arhatship is the chief characteristic of the religion of Sakya Muni, the Enlightened One of Kapilavastu, the path which leads to Bliss Nirvanic wherein sufferings cease and man comes to learn his divine heritage of deathlessness.

Of the religion of love as lived by the holy sage of Nazareth, it may be said that it has a charm and beauty peculiar to itself that it has captivated many hearts outside its pale. But when we combine all these three with a view to melt each into the other, when they are fused into a solemn whole for the building up of the higher nature of humanity, when the sublime principles of every one are assimilated in the spiritual system one becomes MAN, the Son of his Father, the heir and inheritor of the Kingdom of Heaven. The letter **M** of Manu, and the **A** of Arhatship, and the **N** of the Nazarene Initate will produce the holy triad, the eternal undying essence of every human being, the Divine Son of God, whose royal pedigree rests in the supernal regions of the Ineffable. Each religion in the past has sealed its heart against its other sisters to which it has shown hostility of the lowest type, anxious to prove to its votaries that it and it alone was the acknowledged and accepted one of God, and that it was folly and impertinence to reckon any other as its equal or rival in the field. It is a great paradox of the human mind that that which was primarily meant for the spiritual upliftment of mankind should have reddened its hands in carnage of the wildest rapacity. Religion is for peace and never for war and it may perhaps be averred without a great stretch of truth that more human lives have been lost in its name than for the land lust of all the crowned heads of the world put together. But to return to our point, when we compare all the religions of the world with a view to imbibe like bees the spiritual honey which is in each one of them, our gain in toleration and charitableness would be immeasurable, and we would learn to do unto others what we would wish the others should do unto us. As long as man will abide on this earth, religion will remain, for man without religion is an unthinkable thing, as he was made for religion and religion for him. Let us worship the wisdom of those renowned sages who gave us our faiths, for they by their means sought God and their followers must do the same.

## Reflection and the Senses

BY

Mr. R. RAMAKRISHNA RAO.

*(Concluded from our last issue)*

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BUT our will is not incongruity with our conviction, and therefore, when we come to the field of action some of those whose culture of the heart is not practically constructive seem to forget that the final aim of all resolves about the reform to be effected in matters relative to the education and marriage of our young women is to save them from swelling the number of those women who are trampled and tearful. In those domestic and social circles where the juggle and jar of the senses prevails, young women find life almost intolerable. Those who are practically convinced that the essence of religion is love are baffling the senses in their impious attempts to prevent our civilization from passing into our heart and home from our garb and gait. This noble action of our cultured brethren is doing much to make our young men reflective and religious. It is in adolescence that vigorous and voluntary efforts should be made to let reason rule the passions within and love sustain true brotherhood and true sisterhood without. "If we are firmly resolved to live up to the dictates of reason, without any regard to wealth, reputation, or the like considerations, any more than as they fall in with our principal design, we may go through life with steadiness and pleasure." Though disliked by those who are propelled by the senses to be "great by exclusion, grasping, and egotism," reflection bids us give an attentive ear to this advice: "Give of your rich store of wisdom, love, and peace to the needy in spirit, the weary and broken-hearted." To be hypocritical and quarrelsome is not consistent with the principles of religion. "A deep sympathy is what we require;" and if we have sincere sympathy we shall not be overpowered by the instigation of our senses. It is to lack of sympathy that reflection traces the delight taken in traducing and tormenting defenceless women. Reflective youths will let their sympathy and service speak of their brotherly attitude towards the weak, woeful, and withering souls. Remembering that "it is the tears of the weak that rot the foundations of empires," they will do all they can to make our young women tearless and tranquil. They will draw a lesson to them from these lines addressed to the sandal tree :

" లోకానందన చన్దనద్రుమ సఖే నాస్మిన్వనే స్థీయతాం
దుర్వంశైః పరుషైరసార హృదయై రాక్రాన్తమే తద్వనమ్
తే హ్యన్యోన్యనిఘర్ష జాతదహన జ్వాలావలీసంకులా
న స్వాన్యేవ కులా ని కేవల మిదం సర్వం దహేయుర్వనం."

All-pleasing sandal, friend ! stay no more in this wood,
For this abounds in pitiless ignoble hearts,
Which, stirred by private spite, will chafe into a fire ;
Unlike thy kind, these scuffle, and consume thy home.

Reflection makes many a man confess చన్దనం ఖలుమయా పాదుకోపయోగేన దూషితం sandal indeed has been abused by me in making it serve as my sandal." The voice of sympathy says :

Young men, if you would honour win,
Give honour to the fair ;
If you would gain true liberty,
Give freedom to the fail ;
If you would reach true prominence,
Exalt your sisters first ;
Hate, haughtiness, injustice, ire,
Forbear to cast at these
Who are the founts of light and love
To those who use them well ;
Work for the happiness of these,
And you will tranquil be ;
Treat not your women as your slaves,
And you will soon be free.

Reflection promotes that manhood which indicates a harmony between God's Will and the will of the individual. If we believe the senses and submit to them, they will keep us puerile with all our loaning and lucre. Our young men must bear in mind that "righteousness, faith, love, patience, and meekness make up our manhood." If they cultivate reflection, Indian youths will not let this be said of them: "In the temple of their hireling hearts gold is a living God." The senses present many facts which go to enfeeble our faith in the wise and good Governor of the universe, and reflection is sometimes overpowered by such facts. But if we are convinced that unless we grow superior to bestial passions within us and speak and act in conformity with reasons and justice and love we do not deserve to be called men, we should listen to what as spiritual aspirant says about the facts which are hostile to pure theism : "These are not cheerful facts, but they do not disturb a healthy mind ; they require of us a patience as robust as the energy that attacks us, and an unresting exploration of final causes. We must have a scope as large as nature's to deal with beast-like men, detect what scullion function is assigned them, and foresee in the secular melioration of the planet how these will become unnecessary, and will die out."

While the senses tell us that youth has nothing to do with truth and tranquility, reflection says with an ancient sage of ours :

"నవేవయసి యః శాంతః స శాంత ఇతి మే మతిః,
ధాతుషుక్షీయమాణేషు శాంతిః కస్య నజాయతే?"

He who is tranquil in his youth is tranquil to my mind.
Who does not hold tranquility when age strikes passions tame?

# The Sacred Language and Metempsychosis

BY

MR. G. A. GASKELL, London.

THE supposed teaching in some Hindu scriptures that the human soul for its misdeeds is compelled in subsequent births to enter the bodies of animals of many kinds is a standing puzzle to both Oriental and Western scholars. In the Code of Manu there is apparent exactitude as to the kind of animals, from worms to Sûdras, which particular sins will oblige the souls to take birth in, and at this day there are millions of Hindus who accept the statements literally.

The late Professor Max Müller and other Western scholars have shown disinclination to accept literally the teachings about transmigration, but they have nothing to offer in explanation of the origin of such teachings.

The subject is certainly an extremely difficult one, dealing as it does with the invisible and the unapparent to the five senses. But this much I think is perfectly evident, that we must start in the investigation of the meaning of "metempsychosis" by completely discarding the ordinary significations of the terms used in its exposition in the sacred books. We must take each idea literally expressed as itself a symbol for another idea relating to the world of the unseen. In other words we must treat the scriptures as being composed in a sacred language having no external meaning, but a profound internal significance.

By proceeding in this way we get rid at one stroke of all the puzzles of outer irrationality which lie so heavily on the minds of those who seek literal meanings. Contradictions and absurdities become to us simply conclusive evidence that the meanings sought are not without but within. Surely this course in attempting the interpretation of the sacred writings is the most reasonable that can be imagined although it may be highly distasteful to scholars who revel in the absurdities of religions they do not believe in.

I shall therefore, in what I have to say about metempsychosis, proceed consistently with the view expressed, and take none of the technical terms in a literal sense, but in an inner sense, according to my understanding of the sacred language which is applicable not to one scripture only, but to all scriptures throughout the world.

The statement in Manu XII commences with a reference to the "connection of actions with the four castes." This would be nonsense if the "four castes" meant four classes of persons in a particular nation. The meaning must be very different, and can be easily shown to be (as I have explained elsewhere) four centres of energy within the human soul, on four lower planes of nature. These centres are in the four bodies or sheaths mentioned in the Upanishads. They are—

The Causal-body, *Brâhmana ;*
The Mental-body, *Kshetriya ;*
The Kamic or Astral-body, *Vaisya ;*
The Physical-body, *Sûdra.*

Action which determines the mental states is said to proceed from three sources, viz., Mind, Speech, and Body, that is, from the reasoning mind, from the exercise of the lower mental faculties, and from the astral body of desire and passion.

Three lists are given of evil actions proceeding from these sources. Mental action is stated to have its result in the mind, i.e., on the mental plane. Verbal action, in speech, i.e., lower mental action, on the astral plane. Bodily action in body, i.e., astral action, on the physical plane.

The results of action from these three sources in regard to births are then set forth. Now in order to understand the reference to births in animals we have to bear in mind that *animals* are common symbols of desire and passion in all scriptures. This follows from the fact that action in animals always proceeds from their appetites, desires, and passions, and therefore they are appropriate symbols for these qualities. Man possesses these animal qualities in his lower nature, hence, when he incarnates, he is born in the "animals." Birth, therefore, in birds and beasts, simply means that the karmic results of mental action lead the ego into astral conditions of the same kind as higher and lower animal life. But it means even more than this; for the animals work up and accumulate a store of astral matter which becomes of use in forming the astral bodies of human beings, just as the consumption of the flesh of animals goes to form human flesh.

Thus it will be seen that with this translation from the terms of the sacred language, the statements relating to metempsychosis are quite rational and devoid of the absurdity of the literal expression.

It is further stated that sinful bodily action leads to birth in an inanimate thing. It is the physical body that is called inanimate because its apparent life is not its own, but is astral and can be withdrawn when the physical body is shown to be of itself inanimate, dead. The sinful bodily action is that of desire and passion, and is that which leads to birth in a physical body. As long as the ego is involved in this kind of action, so long it will continue to re-incarnate time after time.

It is said that sinful mental action leads to birth in a low caste. This means that the mind directed towards external things becomes a cause of the ego being born in, or functioning in a mental body or an astral body, according to the prevalence of desire in the mental activities.

*(To be continued)*

## Co-operative Principle—Its Past and Present

BY

Mr. KESHAVLAL L. OZA, B.A.

MY object will be to trace the history of the co-operative principle; to trace it through the annals of the past, the records of the present, and, in imagination only, perhaps, but in imagination which a confidence in the goodness and soundness of the principle will justify, to look for it in the prospect of the future.

In thus tracing it, we may, I think, commence with that antique period of civilization when Egypt, the cradle of the arts, philosophy, and religion, of such a large proportion of the world was already a settled kingdom on the fertile banks of the bounteous Nile, while the greater part of the rest of the nations was plunged in barbarism, or but just emerging from its gloom. In this wonderful and mysterious kingdom we find the care of the law-giver exerted to establish, in the first instance, a system of equality, if not of community of property. And to provide against its being infringed upon in subsequent times, we find that Sesostris, divided among his people the whole extent of

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the land of Egypt, his taxing upon each man a lot of equal size, upon which an equal tax was imposed. And such was the care and impartiality which guided the counsels of this great monarch, that the ravages of flood and tempest were enough, when the loss was duly certified, to gain for the sufferer thereby a proportionate exemption from taxation.

The influence of Egypt was not slow in producing an effect on the legislation of antiquity. Materially differing in religious sanctions, as in the law delivered by Moses to the Israelites, from that by which in spiritual things the people of Egypt were swayed, we may perceive in its social and political institutions a proof of that wisdom of the Egyptians in which Moses was so pre-eminently learned; we may see with what jealous and impartial care the lands of Palestine were divided among the people of Israel according to the number of their families. How it was impossible, lawfully at least, to alienate them: How provision was made when poverty or other circumstances compelled their temporary alienation, for their being restored at a fixed period to the original possessors or their descendants; how the people manfully withstood the threats and blandishments of those in power before they would assist, by surrendering their hereditary possessions, in the aggrandisement of an aristocracy unsanctioned by the divine law, which recognized only that of worth and office; how in one notable instance a son of Israel expiated with his life his bold refusal to become a party to the alienation of his estate, and died the death of a blasphemer and traitor on a false accusation for having boldly said, in answer to the insidious attempts of the blood-thirsty, grasping tyrant of his country, "the Lord forbid it me that I should give the inheritance of my father unto thee."

In the far-famed island of Crete the organization of society under the laws of the monarch-philosopher, Minos proceeded to a length which, had its description been found in the pages of the *Atlantis* or *Utopia*, would have been pronounced visionary and extravagant. No idlers were permitted in Crete; arts, arms, or agriculture occupied even the highest aristocracy. A common nursery, a common education, a common table, evidenced the co-operative principle in full and vigorous existence; and though the country was encumbered by the unhappy institution of slavery, which, as a political institution, seems to have been inevitably and inseparably limited to all the political systems of ancient times, still the slaves were kindly treated; and the primitive equality of all men was recalled by an annual feast, when the positions of masters and servants were reversed, and the latter were waited upon by the former. The judgment of antiquity upon the policy of Minos seems to have been so favorable as to find no adequate mode of manifestation short of placing him among the three infernal judges—and making him the apportioner of the eternal destinies of mankind in the world beyond the grave.

But to leave the Old World for the New. In one nation of the South American continent, we find the principle of co-operation in full and perfect working. Among the people of Peru, the system of common property prevailed when the Spaniards discovered and invaded their territory. Their lands were divided into three portions, one for the service of religion, one for the maintenance of the State, the third and largest share was parcelled out among the people. "Neither individuals, however, or communities," says Robertson, the historian of America, "had a right to exclusive property in the portion set apart for their use. They possessed it only for a year, at the expiration of which a new division was made, in proportion to the number, the rank, and the exigencies of each family. All those lands were cultivated by the joint industry of the community. The people, summoned by a proper officer, repaired in a body to the fields, and performed their common task, while songs and musical instruments cheered them to their labour. By this singular distribution, as well as by the mode of cultivating it, the idea of common interest and of mutual subserviency was continually inculcated. Each individual felt his connection with those around him, and knew that he depended on their friendly aid for what increase he was to reap. A State thus coustituted, may be considered as one great family, in which the union of the members was so complete, and the exchange of good offices so perceptible, as to create stronger attachment, and to bind men in closer intercourse than subsisted under any form of society established in America."

It is sad and sickening to turn from the account of the happy simplicity of the Peruvian people, to that of the horrid cruelties inflicted upon them in the name of Christianity and civilization, but really from the lust of conquest and the thirst for gold. But in the retributive justice of Providence, the injuries of Peru have been fearfully expiated by Spain; and the devastation of her fields, the plunder of her temples, the murder of her Incas and her priests, the dissolution of her band of brothers, and their ruthless slaughter, and hopeless captivity, have been repaid by the humiliation and corresponding sufferings of their Spanish tyrants, as well as in South America as in her native peninsula.

I will not advert to the successful endeavours of the Jesuits, but the spirit which animated the Essenes, a Jewish sect, (of which, as it is supposed, many of the early Christians were originally members), deserves a special notice. The Essenes who were already imbued with a considerable portion of the Christian spirit, joined the ranks of the new religionists, and assisted in carrying out the principle of association which Christianity adopted and sanctioned, and the introduction of that state of things in which it was joy and duty at once to bear one another's burdens, "more blessed to give than to receive;" in which the test of discipleship was made, to sell all and give to the poor—that is to throw the proceeds into the common stock; in which all things were held in common, and the first professors of which "sold their possessions and goods, and parted them among the believers, according as every man had need."

Corrupted by its intercourse and connection with the world, Christianity lost its distinctive character of self-denial, self-devotion, and community and property. In the monastic orders, these, however, survived; and still survive, indeed, but coupled with so much that is to be deplored, as checking and cramping the best energies and highest aspirations of man, and rendering impossible the discharge by him of the sacred duties of society and citizenship, that we can only regard them as preserving, through the appointment of Providence, the principle of association from extinction, until the time shall come for its complete development, and its application to all the relations and exegencies of life.

*(To be continued).*

## Christian Pantheism.

BY

MR. F. W. FRANKLAND, NEW ZEALAND.

### The Epicurean View of Natural Origins is Compatible with Christianity.

### A CREDO.

FORMULATED IN REPLY TO AN OBJECTOR.

IT has often been objected to Christianity that the human inhabitants of this planet are merely a few poor atoms in the universal life, and that a true appreciation of perspective would therefore stamp as absurd the idea that Divinity should have become Incarnate in a Member of the human race. But, as the Right Hon. Arthur J. Balfour has pointed out in his "Foundations of Belief," to raise this objection is to exalt *quantity* at the expense of *quality*[*]. Mr. Balfour's rejoinder becomes immensely strengthened, and the qualitative importance of mankind in the world-scheme becomes greatly enhanced if we recognize with the Epicureans, as modern science *compels* us to recognize, that it is only in human brain-tissue, so far as we know, that the Universal Ego has ever attained high-grade intelligence, the whole vast cosmos being, in its inorganic basis a stupendous play of forces---mental indeed, and united in adamantine logical relations—but destitute of any "telic" direction except what arises as the result of ages of blind groping and the automatic survival of the most stable combinations. This view, though it will be found in the end to strengthen the Christian position, would almost certainly be condemned by the orthodox as flat Atheism—or, at least, Pantheism. But, though a believer in the Epicurean view of Natural Origins must thus *start* from an atheo-pantheistic basis, he is logically able to admit the probability—precisely as a *result* of the natural selection among parts of the Universal Ego, which has been going on for millions of ages—that there *now* exist spiritual Powers and spiritual Direction beyond our *consciousness* (though exclusively *in* our *brain-tissues*) that are similar, in many respects, to those which the orthodox postulate. *Demonstrative proof* it may be impossible to furnish; but it must be admitted that the human drama of the last few thousand years at least *simulates* a desperate struggle between good and evil Wills, and that the crisis or turning-point of the drama is in the events which immediately preceded the destruction of the Jewish national existence. It was then that the world-conquering religion of the most successful and original[†] races emerged into historic view. According to all the extant testimony it had been founded about this time, or a few decades earlier, by a Jewish "prophet" who (like the "Bab," in recent Persian history) claimed to be very much more than a prophet. The unique tenderness and heroism of the character of this prophet, as described in the documents of the church he founded, has—at least in modern times—impressed more deeply than any other character most even of those who cannot accept the transcendental claims made on his behalf, though in the early ages his personality was assailed with peculiar bitterness by rejectors both of his own and of other nations, as the writings of Celsus and the Babylonian Talmud ("Gemara") and "Toledoth Jeschu" bear witness. Our attention is justly arrested when claims of a transcendental relationship or even identity with the Universal Ego are made by such a character. His position is so central between the ethnic religion in which he grew up (the obvious superiority of which over all other ethnic religions, except perhaps the closely allied Persian, needs no demonstration) and the world-conquering religion, with all its mighty influence for good and ill, which he founded, that it does not become us to summarily reject such claims. That he asserted a unique position relatively to mankind is evidenced by the Synoptic gospels hardly less than by the so-called "Johannine" one, and unless we assume that he did this, his career becomes unintelligible. On the principles, here contended for, of a gradually evolving Divine Intelligence, which, though now superior to that of any finite creature, has been slowly self-educated from primal rudiments by the method of trial and error, it is more consistent to at least suspend judgment—with a grateful hope that the claim may be well founded.

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[*] The 3000-carat diamond recently discovered in South Africa may be, *quantitatively*, but one among billions of equal-sized lumps of matter, and yet in *value and importance* it may be worth millions of the others put together!

[†] For the Japanese, however superior they may be to us *ethically*, have achieved their recent success by appropriating the results of *our* original brain-work.

Those who make these transcendental claims are doubtless generally * either insane or impostors, but the recent instance of the "Bab" shows that this is not universally so. A consciousness of special relationship, on the "trans-liminal" side, to the Divine, may be experienced by individuals of perfect integrity and perfect mental balance; and it then becomes the duty of their fellow-creatures to assess these claims in a scientific spirit, taking into account, in each particular case, the significance for universal history of the individual making the claim.

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* The presumption of this alternative was apparently felt in the supreme case here under consideration; for we are told that he was regarded as insane by his relatives (Mark iii., 21), and as a deceiver by his opponents (Matt. xxvii., 63.)

## "How I Awoke to Opulence"

BY

MRS. EMMA BOND STOCKMAN, MASS., U. S. A.

I WAS reading a lecture on Opulence, written by one of our foremost workers along New Thought lines. I was anxious to know *how* to become opulent. She said: The first step towards opulence is to "recognize opulence." I dropped the paper in despair. *How* am *I* to recognize what I have not got? I spoke aloud. Just then my eyes rested lovingly upon forty or fifty potted plants I have in the windows.

Huh! I said, rather sarcastically, I am certainly opulent in plants, as opulence means "All you need and some to spare."

One eye opened,—

I turned to my left. There stood a piano, a pianola, a guitar, two banjos, another piano upstairs, and piles of music.

Both eyes came open, and I *awoke*—to the fact that I was opulent in friends, room, food, health, sunshine, air, and happiness in very many ways.

I have never *needed* a dollar since that I could not get. Just that attitude of being awake to the blessings I possessed, attracted all the rest.

We *sleep*; have eyes, yet we see not; ears, yet we hear not.
Awake, take the first step towards opulence.
Appreciate the blessings you *do* possess, and you are *there!*

## NOTES ON ENGLISH POLITICS.

*An esteemed correspondent sends us the following notes from London.*

THE Anglo-Indian returning to England just now finds a raging battle going on between the Houses of Parliament owing to '*a dead lock*' over the Budget.

EACH House blames the other for the trouble, but it appears the Electors of Great Britain are really to blame.

IT is proved by the present situation, that whatever party is in office, it must be supported by an overwhelming majority, unless it is to be the sport of some subordinate section having a particular axe to grind, which can sometimes upset the entire business of the country, should the Government and the Opposition be equally in possession of the field.

THE House of Lords rejected the Budget and caused a reference to the Electors over it. It now results in the new Parliament that the Parties are so evenly divided, that the Irish Members voting solid on a question of Home Rule, think they see their way to it by obstructing the Government; neither party care to accept office under these circumstances, which might result in their getting out as soon as they were in!

THE House of Commons hopes to find a way out of the dilemma by abolishing the House of Lords or rendering it useless by taking away its power of *veto* on financial matters.

It seems to be forgotten that the Constitution forms the Public Guarantee for safety and steady progress, and safeguards the people from the extremists of all denominations. On the stability of our constitution rests the greatness of the British Empire. For without faith and confidence in the Government, there can be no business or probability of security.

ABOVE all Social Institutions we look for a 'Ruling Principle.'

The Principle on which the British Constitution rests is that of a threefold sanction and check, vested in the Monarchy, the Lords, and the Commons.

THE two former represent the Hereditary Principle, the latter the Popular voice on the needs of the time, and the way they can best be met.

ALL practical workers are fully sensible of the important part the principle of heredity and conservatism plays in our thoughts and aspirations, and how it forms the pivot on which incentive to useful action revolves, irrespective of social distinctions. Without a recognition of the principle, the rights of property disappear; there is no object in saving; and without saving there can be no employment or industrial progress.

THE popular voice is apt on occasions to go wrong, and the people to be misled. Heredity can always be looked to in a crisis, to take up the reins of Government and preserve a balance while discord and error are being dissipated by Truth.

With a firm determination that Truth shall rule, the Hereditary and Popular Institutions of a country guarantee its stability and working efficiency.

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NUMEROUS enough are the theories adopted by parties for lessening and reducing to normal proportions the effects of competition and monopoly, equally affecting Capital and Labour, and of course ultimately the Consumer. Labour tries to establish the monopoly at the expense of the Neighbour through the Strike, which the Capitalist effects through the Syndicate and the Trust. The efforts of both are limited by the ability of the Consumer to pay, and his lessening demand under extortionate conditions. The action of Strikes and Trusts is thus purely temporary, but they cause a check to work, and much suffering, hardship, and injustice to individuals; while competition of the Foreigner during such trials, reduces the National profits. Disturbing elements of this description are not to be set at rest by abolishing the Constitution, or setting Class against Class, but by quietly investigating possible remedies.

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UNDER the Popular or purely Democratic Party system, men elected for a brief period come into office are here to-day and gone to-morrow. They leave a legacy of State policy and taxation behind them, for which it is impossible to hold them personally responsible. Their personal interests are not entirely dissociated from schemes which favour extravagance at the public expense. Their unscientific measures and acts often result in complicated legislation, which worries business men, and harasses the public, besides encouraging the abnormal growth of vast Government establishments to carry out the Acts. The public would lose the only check on the Party system of Government, with the disappearance of the Monarchy or the Upper House; or any undue restriction of their powers. It is impossible to exclude financial considerations from any transaction of business, for these are at the bottom of every policy. No one would accept a responsible partnership, without an effective voice in the financial affairs of a concern.

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AT the root of the Public Policy is the question: 'How much of our gross earnings can we afford to spend annually and consume right away? and how much must we be prepared to invest in remunerative works which will bring in fresh profits, and repair losses ?' For Socialism to step in and quietly appropriate the income and the capital of the country through the Budget, is not likely to be agreed to and as this seemed the professed policy of the Party in office, the House of Lords wished the policy to be looked into before it goes to dangerous lengths and threw out the Budget.

THE Socialism which is now-a-days advanced as one panacea for all ills, is insufficiently defined by its advocates, and seems one-sided. While it appears on one hand to neglect consideration of the means by which collectivism may be used to make the individual more efficient for co-operation in the National work, considerable attention is directed on the other hand towards appropriating the profits of the Investor's Capital, and taking the control of them and the Capital out of his power. Socialism of this sort requires to be carefully managed to bring it into harmony with Christian ideals and yet admit of practical progress under any industrial system.

## EDITORIAL NOTES.

THE popular conception of the Brahman, as illustrated by the Indian proverbs and the ideal pictures of him presented in the Institutes of Manu, differ.

THE standard elements of nationality do not exist in India.

PASCAL has left the following as profession of his faith :— 'I love poverty, because Jesus Christ loved it. I love wealth, because it gives me the means of assisting the wretched. I keep faith with all men. I do not render evil to those who do it to me; but I desire a state for them like my own, in which I receive neither evil nor good from the hand of man. I endeavour to be just, truthful, sincere, and faithful to all men; and I have a tenderness of heart for those to whom God has united me more closely; and whether I am alone, or in the sight of men, in all my actions, I have a sight of God, who must judge them and to whom I have consecrated them all.'

TOLSTOY'S solution of the problem of man's life runs thus: 'The problem of man's being to save his soul, he must live after God's word; to live after God's word he must renounce all the pleasures of life, labour, be humble, endure and be charitable to all men.'

THE *Tamilian* points out that Dhasaratha Jataka, page 72, makes out Sita to be the sister of Rama. This contradicts Ramayanam and has to be explained.

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WE are glad that in accordance with the provisions of the Trust Deed of the Dayal Singh College, Lahore, arrangements will be made for religious and moral instruction.

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THE *Theist* informs us that Professor Welinker, M.A., of the Bombay Prarthana Samaj, has united in holy wedlock with Miss Bino-dini Ghose, a Bengali Brahman lady of Calcutta, on the 15th March last, Justice Sir N. G. Chandavarkar officiating the ceremony which was conducted according to Theistic rites of Charles Voysey's congregation. We wish the pair a happy life.

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WE are glad to learn that His Highness the Thakore Sahib of Limdi has issued a proclamation prohibiting the sale of intoxicating drink to young men under the age of eighteen years and prescribing a penalty of Rs. 5 for the licensed vendor for each offence.

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ON the 20th March last a Hindu Widow Remarriage was celebrated in the Desabimani office at Guntur. The bridegroom is Mr. M. Narasimmachari, a Vaishnavite Brahman, aged 25. He is a clerk at Kurnool in the Settlement Department and owns some landed property. The bride Srimati Mahalakshmi, aged 18, belongs to Gundagolam, Krishna district. Her father who took particular care in the matter of her education wanted to celebrate her remarriage herself but before the realization of her hopes, he died. He however left instructions with friends to have her remarriage performed.

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THE South Indian Missionary Association has addressed a memorial to the Viceroy and Governor-General of India, praying that the provisions of the Indian Divorce Act, 1869 (IV of 1869) may be declared to be applicable to the marriages of Christian converts though solemnized in accordance with non-Christian rites before conversion, provided that the cause of divorce has arisen subsequent to conversion. The Government of India consider it desirable to ascertain as far as possible all reasonable objections which might be urged against it by persons of other religions.

THE Fourth United Provinces Social Conference sat at Benares on the 28th March last in the Visheshwar Theatre Hall. The delegates represented many districts of the Provinces. The attendance was fairly large. Babu Hari Keshav Sanyal, Chairman of the Reception Committee, delivered his address of welcome. Mr. Jyoti Swarup who was then elected to the chair delivered a long and impressive speech. Twelve resolutions were passed. The fourth resolution begged that the Government will be pleased to introduce legislation with a view to place beyond doubt the legality of marriages between members of one caste and another. The fifth resolution on early marriage was proposed by Mrs. Annie Besant. The other resolutions were concerning widow remarriage, Caste divisions, Purda, Female Education, Depressed classes, etc.

A petition is now in circulation for presentation to His Majesty the King for the grant of a charter for the establishment of a University of India at Benares. This is a great improvement upon Mrs. Besant's original scheme for a Hindu University. The proposed University will be open to all classes and creeds and will supply the necessary elements both in secular and religious education. The provisional Committee of Trustees will consist of Mrs. Besant as President and among the members are Sir N. G. Chandavarkar, etc.

A MEETING of the Hindu Marriage Reform League was held at 24 Matt Lane, Calcutta, on the 14th February last with Rai Norendranath Sen Bahadur in the chair. The President in his address pointed the considerable advance the League made since it met last on the 29th December last. Of the various suggestions that have been offered one was that married students should not be allowed to appear in the University Examination or that a restriction should be imposed upon them by Educational authorities so as to discourage the practice.

THE Inns of Court have ruled that henceforth only graduates of Indian and Colonial Unversities would be admitted by them.

THE marriage was celebrated on the 3rd ultimo at Madhvdas Widow Remarriage Hall, Girgaum, of Mr. T. A. Sathe, B.A., B.L., Bant (District) Judge, Gwalior State, with Shrimati Tarabai. The widow remarriage movement may now be regarded as well established among the Maharastra Brahmins, as such marriages are of frequent occurrence in families high up in social scale.

UNDER the auspices of the Madras Hindu Social Reform Association, an interesting address was delivered by Mr. S. Sreenivasa Aiyangar, High Court Vakil, on 'A Civil Marriage Act for India' when Hon'ble Mr. Justice C. Sankaran Nair, C. I. E., occupied the chair.

IT is reported that a widow remarriage which was also an inter-caste marriage was celebrated under the auspices of the Dev Samaj at Ferozepur on the 22nd March last. The bridegroom was also a widower belonging to the Vaish community, while the widow comes from the Arora caste. Both are educated members of the Dev Samaj, belonging to respectable families. This is the seventh inter-caste marriage celebrated by the Dev Samaj.

WE are glad to understand that the Government of Bengal has made a grant of Rs. 5,000 a year for the funds of the Association for the advancement of scentific and Industrial Education of Indians.

THE Committee of the British and Foreign Unitarian Association offers a scholarship of £100 a year to a suitable candidate of ability, high character and religious earnestness, to enable him to study Theology and Philosophy at Manchester College, Oxford, for two years. It is understood that the scholar, after his return to India, devote himself primarily to religious work.

THERE will occur in the Summer of 1910, the one hundredth anniversary of the birth (August 24, 1810) and the fifteenth anniversary of the death (May 10, 1860) of Theodore Parker, the greatest scholar and the most devoted reformer of his time and country.

THE American Institute of Social Service is an institute for an exchange of facts, experiences and ideas on social and industrial betterment. Its functions are three: (1) to gather from all possible sources facts of every kind bearing on the solution of social problems; (2) to interpret the facts by ascertaining, as far as possible, their causes and effects; and (3) to disseminate the resulting knowledge for the education of public opinion.

## Obituary.

WE are extremely sorry to learn of the death of Mrs. Eliza Read Sunderland, the talented wife of our dear friend, Revd. Dr. J. T. Sunderland, of Hartford, Conn., U. S. A. From the *Hartford Courant* we learn that she was born in 1839 in Huntsville, Illinois. The range of her reading and study was extraordinary. She was a Doctor of Philosophy and deeply learned in the writings of Cant and Hegel. She was a writer and speaker of great ability. At the World's Parliament of Religions in Chicago in 1893, she represented the Unitarian Women of America and it is said that her address was most notable. The *Chicago Tribune* spoke of the address thus: "Three thousand people in the Hall of Columbus stood up and cheered and applauded the remarkable address of Mrs. Eliza R. Sunderland. Hers was the clearest and most eloquent voice in all the great Parliament of Religions yesterday. She spoke on "Comparative Religions" and she showed such depth of scholarship and such clearness and forcible expression, that the audience hailed her as easily the orator of the days.' She came to Hartford in 1906 and had been very active in religious and philanthropic. literary and educational, work both in connection with Unity Church and outside. The *Hartford Courant* thus concludes the article :— 'Mrs. Sunderland was an illustration of a woman of both brain and heart; of high education, wide reading, literary task and ability and constant public activity, who never neglected her home or her family, but made all her reading an intellectual and public work contribute to the enriching of the life of her home. The wealth of her own life which came from her reading, her intellectual and educational interest and her public activity, she gave to her husband and children, then showing that educated women may and ought to be the most efficient as home-makers and the best of wives and mothers.'

OUR sympathies are entirely with Revd. J. T. Sunderland, and his children on this sad occasion.

## ACKNOWLEDGMENT.

We beg to acknowledge with thanks the receipt of a Donation from Mr. A. Arulanandam Pillay, Uttramallur.

## BOOKS RECEIVED.

We beg to acknowledge with thanks the receipt of the following books for Review:—

1. Revelations of the Life Beautiful. By M. Evelyn Davis, Los Angeles.
2. A Woodworker and Tentmaker. By Mary Everest Boole, London.
3. The Students' Handbook of Geography for Indian Schools and Colleges. By George Patterson.
4. Tea, Coffee, and Tobacco. By John Kenny.

## TOPICS FROM PERIODICALS.

### Hope, The Magician

HILDA MAY writes as follows in the *Light of Reason*—THERE is a saying that nothing succeeds like success, and it may, with equal truth, be averred that the root of all success is hope. The cultivation of this instinct is a duty we owe to ourselves and society, for only by its exercise can we come into the fulness of our powers, and diffuse a healthful influence among our fellowmen. A man's chances of success are largely according to the measure of his self-trust; therefore he who lets hope go is foredoomed to failure.

We are all familiar with the breezy type of person whose presence brings sunshine into the dullest environment, and one usually finds that such people have plenty of friends, and are in requisition everywhere. They may be neither rich nor beautiful, but in life's essentials they are a success. No need for such to travel far in quest of new sensations, for they possess in themselves the secret of happiness, a talisman of priceless value which is the open sesame to all worlds worth having. It is hope.

Second, in the trinity of virtues, hope is the winged messenger from more blessed worlds, investing each new day with magic possibilities. It forms the mainspring of action, the most potent factor in the development of character. Occidental nations have more of this temperamental quality than those of the Orient, a fact which accounts to some extent for the ascendancy of Western rule.

It is a pitiable thing for the old, who know the difficulties of life's road, to discourage the aspirations of youth, for they are thereby helping to weaken the very factor which makes progress possible. Say to eager-eyed twenty-one: "Undoubtedly you have ability: with determination you will succeed; and his pulse quickens: there is a flow of energy to his brain, and his imagination scales the heights of that which he would do with a sense of limitless power. With such a condition permanently established he can show a bold front to the enemy, brave reverses, and, as a rule, become master of whatsoever realm he pleases.

Pour cold water on a person's aspirations, and you are urging him toward failure; encourage them, and you are implanting in fertile ground the germ of success. Early youth is so susceptible to influence, so ready to absorb the colour of another's thought, that it is of the utmost importance for parents and guardians to try to instil an optimistic spirit into the minds of those entrusted to their care. How many a would-be author has been discouraged from attempting the posible by the machinations of the unsympathetic reviewer!

It is not enough to be clever; you must believe—without vanity—in your own power, and, with continuity of purpose, you will in the end achieve successl Do not be daunted by that false modesty which would underestimate the gifts with which you are endowed, but look with confidence toward the city of your hope, and you will one day be a dweller therein. Everything depends on menta. poise. By a psychic power of attraction, the laws of which, in these rush and hurry days, are too little understood, the very act of looking on the bright side of things will draw towards you the best life has to offer. 'The emptiness of existence' may furnish a theme for the pen of a Schopenhauer, but the sane man will not pin his faith to the dicta of an arch-pessimist.

A cheerful spirit induces health of body as well as of mind, and happiness, like disease, is contagious. creating a tonic atmosphere wherever it goes. One joyous soul among a group of mourners will do as much to dispel the gloom as a sunbeam admitted into a darkened room.

Modern cults dealing with the power of thought have attained popularity largely on account of the fact that their key-note is a dauntless optimism which places no limit to the possibilities of human achievement. By reminding men of their potential greatness, you woo them back to that sense of life's grandeur which stirs the pulse of youth, and thus infuse them with the propelling power which alone will enable them to accomplish great things. So we would say to the faint-hearted, 'Hope on, hope ever,' for such is the motto of those who win.

## Cruelty to Animals

BY

SOHRAB H. SUNTOOK.

*(Continued from our last issue.)*

LET us now turn our attention to another most inhuman form of the cruelty practised on poor dumb creatures, especially in the West, under the name of vivisection. The vivisectors defend themselves by saying that, for the sake of a greater good, they make such inhuman experiments, so far, so good. But there are some who are so very vain and unmerciful that even unnecessarily they harass these animals. When Mrs. Besant was last in Bombay, she held a public meeting at "Chini bag," the residence of Mr. Morarj Gokaidas, where she spoke very bitterly against vivisection. She then gave an account of what she had personally seen at one of the laboratories of the doctors of vivisection. She said that a French doctor felt a queer but vain desire of knowing whether the animals possess a feeling of affection. He, therefore, brought a bitch and her young ones who were only three days' old into his room. He then proceeded with his inhuman experiment. He first separated the cubs from their mother by tying them with a string in opposite corners of the room. The cubs were not given any food, till at last they seemed ready to die of hunger. The doctor, vain and inhuman as he was, then cut the forelegs of the bitch, who tried hard to go and feed her young ones, in order to see whether even in this painful condition she would try to show her affection towards her young ones. The bitch *did* try to go to her young ones, but she was prevented from it and the doctor now cut her hind legs and by applying some medicine stopped the blood from flowing rapidly from the wounds he had unnecessarily and unmercifully made on her body. The bitch had such a great affection for her cubs that even in this extremely painful condition she went rolling towards her young ones, who, half-dead of hunger as they were, eagerly began to suck the milk from their mother's breast. The bitch expired after some time, showing even to the last moment of a very painful death extreme love and affection for her young ones. Those who were present at the meeting and heard Mrs. Beasant give this account will be better able to realize the shockingly barbarous character of this wanton experiment, than others will be from the insufficient description of it I have attempted here. Mercy and justice have no place in the hearts of these inhuman doctors of vivisection, or else they would not perpetrate such cruelties.

Let us now turn to another form of cruelty. Every one of us, however stern and stone-hearted he may be, cannot but recall without a sad, heart-rending feeling the extreme tortures which the poor sea-turtles have to undergo at the hands of the relentless fishers and merchants who make money out of the tortoise shell—regardless of the unnecessary cruelty practised on these poor creatures in getting the shell—unfeeling of their woes!

It would be useless to ask Government to frame any law to prevent persons from exercising this cruelty, or to ask Government to make the merchants stop their trade in case no better process of removing the shell is found. We must lay stress on this last point, since we cannot expect that the merchants who make such fine profits out of this trade would give them up simply out of humanitarian motives.

The Most Blessed Lord, Lord Buddha.........the Saviour of the world.........the Teacher of Nirvân and the Law, as Sir Edwin Arnold calls him, says:—

"Kill not, for Pity's sake—and lest ye slay
The meanest thing upon its upward way."

If the merchants could but realize the sublime idea expressed in these lines, surely they would shrink from making money in this inhuman and cursed way. Nothing can serve better to prevent this inhuman trade than an inward feeling of mercy and divine justice on the part of the merchants themselves.

A sage has well said:—

'Life is as dear to other creatures as it is to us. Guided by this motto wise men treat every being with kindness and consideration, and he who abstains from tormenting or giving pain to living creatures is a philanthropist and will enjoy eternal bliss.'

May the memory of the blessed sages and prophets of renown help some able persons to fight for this noble cause and to save millions of poor innocent creatures from suffering unnecessarily—and unjustly too—at the hands of the relentless merchants who, blinded by their selfishness and vanity, unnecessarily destroy or harass them.

Whosoever fights for a noble cause, as Shri Krishna says in the Bhagwad Gita,

> "When he dies.
> Surely shall his spirit rise
> To those regions where the blest
> Free of flesh, in joyance rest".

Longfellow also expresses a similar idea in the following lines :—

> "Whenever a noble deed is wrought
> Whenever is spoken a virtuous thought
> Our Spirits in glad surprise
> To higher levels rise."

## Is it Possible to Love Our Enemies?

### From 'THE NEW AGE MAGAZINE'.

IS IT possible to love our enemies? It is possible to forgive them. It is possible to realize that they are not our enemies at all but our friends in disguise, or the instruments of God to bring discipline and experience to us which could come no other way and which we ourselves will be the most glad for when we see life with the perspective of eternal consciousness.

But is it possible to love the man or the woman who has sunk the knife deep into our heart and turned it around in fiendish glee? I am afraid not,—not in this limited perspective of the mortal life.

We may arise into that concentric view of things which will show us the true relationships of life, and that all things are but the working out of infinite law, which law is the law of love. We may realize this in a large philosophical and ethical view, but as we are more or less centered in the human consciousness, and have the human perspective, we cannot entirely disassociate ourselves from the concommittants of the lower life and the lower mind, and we cannot always reach that degree of sympathy, and affection, for the man who has wronged us, which is meant by the divine command that we should love our enemies.

But we can forgive them. We can do that easy. We can do that right here and now even while we are imperfect, and before we have progressed any further toward our ideal of *Perfect Love*. For we can look deeper into things and see that they were not to blame, but were, like us, the blind pawns of fate. We can often commisserate the man who was thus the instrument of God to bring us low and wound us to the inner depths of the soul.

But can we go farther and love him? We doubtless will do this before we can scale the heights of divine life. Oh, yes, I believe so, but to reach that point now, I, for one, confess that I fall short of the divine quality of soul which enables me to do more than to forgive, to commisserate, to tolerate, to sympathize with, but not to reach the quality of what is meant by love.

We know something of what love is. A little. We know something of that quality of soul which loves and through love sacrifices and becomes at one with the one loved. And because we know something of the meaning of love, we cannot honestly look in the face of God and say we have as yet reached that quality with those who have been our enemies.

We can forgive but not forget. We can forgive because we can know the law of recurrent balances which makes all things good. Vilification, intrigue, condemnation, robbery, deceit, dishonor, enmity, trickery, falsehood. Yes. We can forgive all these because we can know that they came always for a divine and beneficient use to make us into a whole man wherein we would be for ever above the possibility of their recurrence through a knowledge of the interworking of the forces, and the causes, and the fruitions of life.

We can know that all is good, and love the good, in a philosophical sense, which is cold, and not truly love, which is warm. But we cannot forget. Or rather I do not want to forget. For I believe that forgetting is death to the thing we forget, and as I believe that all our experiences are good in the ultimate, I want to cherish all of them in order that I may get the full value from them.

For there never was a mistake. God never made a mistake, and in the God-view of man, man never made a mistake. We therefore will not need to forget anything. When we see things in their proper relationships of cause, exercise, and effect, we will not want to lose anything. We will forgive, for we will have nothing to resent. But we will have much to remember,—and cherish. Nothing to regret.

We can do good to those who persecute us. Yes. That is easy. But let us look at the motive. It may be merely the desire to take revenge. Yes. "Pouring coals of fire" may be done in a spirit of revenge, and doubtless is so done, in all cases where we look upon the procedure as a painful process to the recipient. There is no love there. Let us not humbug ourselves. We may have for a motive the desire to justify ourselves by proving the superiority of the better way of peace and forgiveness. There is no love there, unless we have a real love for the person who gave us pain. Real love, I mean, not that which we make ourselves believe is love. A great many people appear to think that condescension and patronage is love. The trouble with us all is that we have not *practised* the law of love enough. We theorize very well sometimes.

We can know that we have no enemies. No man ever had an enemy but himself. And no man ever was hurt or injured but by himself. Yes, yes, we know this, but the instrument of torture, the man or the woman. We may tolerate, we may sympathize, we may commisserate, we may forgive, we may even forget the pain in a realization of divine uses, but can we always love, with all the depths of meaning of that word?

And yet, we must, we must!

Yes, we must pass through fire,—the fire of love,—and come out a *New Creature* with *Perfect Love.*

## Dip from Your Own Well.

(From *The Divine Life*).

"Men are merely on a lower or higher stage of eminence, whose summit is God's throne, infinitely above all."

"*The Stones of Venice.*"

Men seeing this eminence through the intellect, or psychic faculties, think they can reach it by willing, or affirming, forgetting, or not knowing that they must take *each* intermediate step by *becoming* it, that not *one* step can be overlooked.

Herein lies one difference between the philosophers' and the Masters' teaching, The philosophers point out the eminence, but do not tell you how to get there, or how they got there themselves; they do not seem to know; but the Masters point out each step of the way and warn men of the dangers and pitfalls; not only point out the way, but reach down and help you up the steep and rugged path. And then another thing, the philosophers are not always there to call upon, but the Masters are always ready, always present, one at least,—the inner Master never leaves you. My desire is to point the way until you find this *inner* Master; then He will guide you into all Truth. When you have found Him, you will have a disdain for all that has been taught by the "Philosophers," or will be taught hereafter; for, have you not, or are you not in close union with the KNOWER, and do they know more than the KNOWER? Then why go to them? Why go to their well? Why not dip the water from your own well. Those that continue to go to others' wells shew that they have not found the well of living water—the Master—within themselves. "Straws indicate which way the wind blows" to a discerning mind.

When we have found the inner Master we will say with Peter: "Lord, to whom shall we go? Thou hast the words of Eternal Life." Thou art the fountain of living water. We do not have to gather pebbles to throw into this well to make the water bubble up, it is all the time active. The trouble is men leave it to become a stagnant pond.

## Sermon for To-day.

### A SUFFICIENT MOTIVE

BY

HENRY F. COPE.

"I saw a new heaven and a new earth,"—Rev. xxi., I.

One characteristic will certainly invariably mark the religion of the future. It will have. and, indeed, largely it will be a passion for people, a love of humanity. Its ultimate word will be love, not a mockish sentimentality but an earnest striving after the highest and best in condition and character for all our fellows.

Religion will be the poetry and idealism of our modern social thinking. It will give to the barren, dried bones of the science of sociology the quickening breath of a mighty emotion; it will compel it with a sweep of passionate feeling and convert it from dead theories and classified data to a regenerating saving power.

The religion that is all emotion, all feeling, is a paralyzing delusion. But the religion that is without feeling is a dead, helpless, deadening thing. It is worthless to us and to our world unless it have in it those ideals and principles which can awaken in us great tides of feeling, can stir our passions, kindle our enthusiasms, and claim our unreserved allegiance.

The fact that old forms of faith were philosophically absurd, historically inaccurate, and even ethically unsound, makes little difference to the great mass of people so long as these faiths move their hearts, so long as they hold out hopes that awaken longing and stir up the sluggish spirit with visions of felicities to be enjoyed or of present wrongs to be righted.

The weakness of the modern and rational views of religion lies in the fact that, while they are eminently satisfactory to many thoughtful persons especially to those of academic disposition, they seem to lack in vital significance to the many; they offer no great appealing programme of action; they invite neither indignation, aspiration, nor endeavour.

You will never get a living religion so long as you limit it to reason alone, for, after all, reasoning is simply the power to record and classify, examine, and analyze your impressions. We must keep our feet on the rational, but our eyes must see the inspirational, that which will awaken the life of feeling, quicken the pulse, and nerve the heart, that to which we will answer, without conscious process of reasoning, saying, this is right and nothing else will satisfy my soul.

A new note is coming into modern religion which meets that need. It is the result of our social thinking. The new faith catches its vision in a liberated, glorified, perfected humanity. It turns from disputations over an ancient literature to ask, how can we make our modern living what it ought to be? It cares only for the history that is for the sake of the humanity that is to be.

The new faith is a faith in the future. Accepting the doctrines of our slow development from lowliest beginnings, it sees in this the prophecy of our greater growth, the hope of the coming man. It argues, if we have come so for we may yet go much farther. It believes in an ideal man and an ideal humanity, not in some distant star but with us and of us here.

When you begin to think of city streets where no wail of sorrow surges, of homes where no dwarfed lives, pinched faces, and bent backs may be found; when your religion turns to wipe the tears from the faces of the children, to lift the burdens from the weak, to set the bound free, and gives eyes to the blind and heart to the fainting, you may be sure it will lay hold of the deep places in man.

Such an idealism becomes a practical working creed. One man may hold its premises in the will of a loving God and another in the upward dynamic of humanity. The premises are not so important as the conclusion, the goal. The explanations may differ, but the ideal, the hope, the aim, and the passion will be one. Men will gladly give themselves for the new heaven and the new earth as a realizable fact.

Our modern theology springs out of our humanity. We believe in a deity with the best attributes conceivable for ourselves, and we believe in a universe that will bear as its highest fruitage not angels nor harps, but man in his ripe powers and a race living together in love, harmony, and growth into greater glory. And we come to believe in a law of life in which wrong to another is the greatest sin and helpful, kindly love the fairest virtue.

## A Poem for To-day

### WORK

BY

ELIZABETH BARRETT BROWNING.

(Popular interest in Mrs. Elizabeth Barrett Browning is doubtless due as much to her relations to Robert Browning as to the quality of her literary work. Yet she wrote many beautiful poems, notably "The Cry of the Children," on the child labour abuses, and her sonnets, from which a selection is given below. She was born in London in 1809 and died in Florence in 1861.)

What are we set on earth for ? Say, to toil—
Nor seek to leave thy tending of the vines,
For all the heat 'o day, till it declines,
And death's mild curfew shall from work assail.
God did anoint thee with his odorous oil,
To wrestle, not to resign ; and he assigns
All thy tears over, like pure crystallines,
For younger fellow workers of the soil
To wear for amulets. So others shall
Take patience labour, to their heart and hand,
From thy hand, and thy heart, and thy brave cheer,
And God's grace fructify through thee to all.
The least flower, with a brimming cup, may stand,
And share its dew drop with another near.

THE NEW REFORMER

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## HIS MAJESTY EDWARD VII, THE LATE KING-EMPEROR.

It is with a feeling of profoundest sorrow we announce the sudden demise of our very beloved King-Emperor, Edward VII. His Majesty's counsel and guidance are absolutely necessary at this critical juncture when many difficult and perplexing problems have come to the front for solution in English politics. From the time he ascended the throne, His late Majesty set to work to bring about among the nations goodwill and good understanding, and so ensure peace. He has done all he could do to hasten the coming of that period when nations shall no longer rise against nations, neither shall learn war any more. He achieved wonderful success in this direction. More than any other, he was the King whose strong hand held Europe in peace. By his imperial power, his magnificent good nature, his matchless tact and his magnetic influence he was the central power in Europe.

One of the finest things about the King when he was Prince of Wales was his intense interest in the great problem of poverty. His efforts in the cause of the poor and the sick have been very great. He presided over many Poor Law and other Commissions affecting the life of the people, and knew more about them probably than any of his ministers. As Prince of Wales, he won the hearts of the people, and, after he ascended the throne, His Majesty not only strengthened the bonds of affection and respect that bound him to the millions over whom he ruled. He was trusted by every party in the State. He maintained the splendid tradition of the absolute impartiality of the crown up to the close of his reign.

In this country, the late Emperor's name always commanded sincere love, genuine respect and loyal devotion. The affectionate solicitude with which the interests of India were watched by him and the Royal Proclamation of 1908 will alone be sufficient to keep his memory green for ever in the hearts of the people. The numerous expressions of sorrow, that the Public in every district, taluq, town and village of the Indian Empire sent, show in what great estimation and love the people held their Sovereign. Therefore the hearts of the three hundred millions of people inhabiting India go forth in loving, respectful and heart-felt sympathy towards all the members of the Royal Family in their sad and severe bereavement.

# Indian Nationality

BY

THE EDITOR

JOHN STUART MILL says: "A portion of mankind may be said to constitute a nationality, if they are united among themselves by common sympathies, which do not exist between them and any other, which make them co-operate with each other more willingly than with other people, desire to be under the same government and desire that it should be government by themselves or a portion of themselves exclusively. This feeling of nationality may have been generated by various causes. Sometimes it is the effect of identity of race and descent. Community of religion greatly contribute to it. Geographical limits are one of its causes. But the strongest of all is identity of political antecedents; the possession of a national history, and consequent community of recollections; collective pride and humiliation, pleasure and regret, connected with the same incidents in the past."

The people of India belong to seven physical types. They are Turko-Armenian, Indo-Aryan, Scytho-Dravidian, Aryo-Dravidian, Mongolo-Dravidian,the Mongoloiod and the Dravidian types, besides various other races. In other words, they are the wild tribes of India, the Dravidians, the Aryans, the mixed races, the Muhammadans, Burmese, Parsis, the British element, the Eurasians, Jews and the Chinese. All these possess no common origin. Among the Hindus themselves, there are a thousand petty castes, clans, cliques, and interests, speaking a hundred different languages, different in colour, creed and customs, each hating the other.

As for languages there are 147 distinct languages according to the census of 1901.

As for religions, votaries of all the religions on the face of the earth are to be found here. Hinduism itself is the common name of several religions. When we speak of Muhammadanism, Buddhism or any other *ism*, we attach some definite meaning to the world For example, Buddhism is the religion of Buddha, and so on But, what is Hinduism? The late Mr. Chentsel Row thus points out the erroneousness of the idea that the Hindus have only one religion: "There are quite as great differences between the forms of belief under the term 'Hindu Religion' as are between any of the principal religions of the world. Some of the doctrines of the Hindu religion are theistic, some atheistic, some pantheistic. In short, Hinduism is an encyclopædia of religions."

Among the Hindus themselves there is no such religious unity as that which was found among the Hebrews. The idea of their being the people of God, and the idea of the inheritance of the promised land gave characteristic unity to the history of the Hebrew nation. The only two things in which the Hindus agreed were the recognition of the supremacy of the Brahman and the caste-rules, which in themselves, being a great deception, ended in no good.

As India was composed of a congeries of races, having no common aim which could be called national, and it depended for its administration upon foreign conquerors, there was no room for political antecedents, common historic traditions or memories of common political history in which a pride can be felt. They had also no common struggles against foes, but, on the other hand, we learn that when Porus opposed Alexander his nearest rivals hastened to offer their swords to the enemy. A further study of Indian history only reveals the facts that tribal jealousies, dynasties, intrigues and internal disunion reigned supreme, that the spirit of equality, fraternity and justice, that could bind the people together or make them co-operate with each other, was entirely unknown. For example, education and the sacred books were the monopoly of one caste. Molten lead was poured into the ears of the Sudra who presumed to hear the Vedas. Banishment and mutilations were the rewards given to those who presumed to sit in the presence of the twice-born. The Sudra was compelled to practise servitude, leavings of food were alone given to him. His sin was said to be freed by drinking the water into which a Brahman had dipped the great toe of his right foot. The mass of population was regarded as a degraded and unclean race unworthy of manhood and unfit for heaven, and so on, and so on. None of the standard elements of nationality are to be found in India. On the other hand, insuperable and impenetrable walls have been raised between man and man to perpetually prevent their coalescence, union and solidarity. For example, caste, that inveterate foe of the feeling of brotherhood, was and is by various devices kept up. Referring to it, His Highness the Gaekwar of Baroda says: "The system which divides us into innumerable castes claiming to rise by minutely graduated steps from the Pariah to the Brahman is a whole tissue of injustice, splitting men, equal by nature, into divisions, high and low, not on the natural standard of personal qualities but on the accident of birth. The eternal struggle between castes for social superiority has been a source of constant ill-feeling in these days. The human desire to help the members of one caste also leads to nepotism, heart-burnings and consequent mutual distrust. In other words, there is disunion where union is so eminently needed to enable us to take rank as a nation." The Honble. Mr. Bupendranath Basu of the Bengal Legislative Council says: "We must not forget that India is not yet a nation; we must not forget that it is a congeries of races which are not always friendly to each other; we must not forget the ancient haste, the ancient prejudice, the ancient clashing of interests and creeds which still hold India under the vice-like grip." Max Müller says: "The Hindu never knew the feeling of nationality."

Thus it is plain that the idea of nationality is totally new to Indian life and thought, and there is nothing in the previous history of Indian politics or religion resembling it. But a hundred years of consolidated British rule and fifty years of Western civilization have created a desire for self-government for which the country is quite unfit. The male adults who described themselves in the census of 1901 as being able to read and write English—a test not necessarily representing a high standard of English education—numbered in the whole of India just 707,000, or less than one per cent of the male adult population. The great majority of the educated belong to the priestly class, which resents the spirit of equality, fraternity and justice that is fast growing under the beneficient rule of the British. Europe is well known for its quarrels between the king and the priest. A study of Indian history reveals the same History only repeats itself once more under the British. It is this class largely that now wants *swaraj*. But the greatest portion of the people of India who have some ostensible means of living, like agriculture and other pursuits, are quite satisfied with the British rule. The idea of governing themselves by their representatives is novel to them and is even subversive of the hereditary notions of government. They do not know what they should do with a vote. If the candidates for the Municipal Councillorship would only be kind enough to sit in their homes, it is doubtful if even five per cent of the voters would even care to come to the polling office on the day of election. They have no public spirit. They are staunch believers in the Indian proverb which says, 'why waste your energies upon the public, you may as well waste your jewels upon a corpse". Private passions, caste jealousies and religious sentiments may be strong in us, but our sense of duty to our country and to our fellow-beings is dead. If there is anything which India has to teach mankind, it is certainly not anything connected with the higher forms of political life.

The nations of modern Europe are but the products of the united influence of the three great nations of the ancient world, viz., the Hebrews, the Romans, and the Greeks. Of all these it is the British which has received its fullest measure of influence from the three sources. The Jewish element of religious unity, the Roman element of political supremacy, and the Greek element of free individuality were harmoniously combined in its constitution, and it was this combination that has produced the very best nation in the world. Its political and religious progress was owing to the existence of two parties in the political as well as in the religious arena. The struggle between king and Parliament lasted for some centuries before the British qualified themselves for the passing of a Habeas Corpus Act and the Declaration of Rights. In religion also the struggle between Roman Catholicism, advocating authority on one hand, and Protestantism, preaching individual liberty on the other hand, went on for a long time ending in the reformation of the Christian religion. This kind of struggle is the characteristic feature of the religious and political life of the West. The parties engaged in these troubles helped together in bringing about certain principles of liberty and truth which are now accepted to be true by the human race.

Whereas in the East the prevailing feeling in the sphere of politics is entirely monarchical. According to Manu, 'because a king is formed from parts of these chiefs of the gods, therefore he excels in glory all beings. He is a powerful divinity in man's form'. Speaking of oriental mind, a writer says: "It has never known nor attempted to know any other form of government but despotism....... Though the most important of all branches of human knowledge, politics never engaged the attention of the East. They have never studied the theory and practice of government, they have never conceived anything like republicanism. They have never understood emancipation from political servitude. They have never known what is a covenant between a subject and a sovereign." This want of public spirit crushed the individual freedom of the Hindus and contributed a great deal to their stagnation. In all spheres of activity, monotony reigned. There was nothing like progressive development of society. On the other hand, caste arrested the free and harmonious growth of human mind. Intellectual freedom there was none. No one dared to question the unjust laws of Manu. Man was bandaged like an infant. He was not allowed to think, much less to act free. The religion, too, repressed a spirit of individualism among the people. Even to-day we observe the same despotism on the part of the priest and the same unquestioning obedience on the part of the lower classes. Even to-day the education we have received has no power to raise us above the vulgar tricks of the priests. We cannot take an oil-bath or have a shave except on a day fixed by the priests. We cannot send our sons to school until the "good" day comes. We are not willing to undertake a journey if a crow flies from the right to the left. We are not willing to take a cup of coffee from the hands of a man of a lower caste than ours however better he may be than ourselves.

John Stuart Mill says: "Free institutions are next to impossible in a country made up of different nationalities. Among people without fellow feeling, especially if they read and speak of different languages, the united public opinion necessary to the working of a representative government cannot exist." It is the religion of the country that is responsible for the creation of fellow feeling or love. The belief in a moral order, in the existence of a personal God, and in the reality of our existence and of the creatures around us, was the characteristic feature of the religious beliefs of the West. The Nirguna Brahmam of the Hindus, the doctrine of *maya*, fatalism and of metempsychosis have all contributed to the weakening of that belief in India. The people here have all along been contemplating self by means of self, and never troubled themselves about other "selfs". The philosophy that stated that the self in one man is the same as that in the other has never been put into practice although it was on trial for the last two thousand years. On the other hand, religion in the West taught most emphatically that the highest type of personality—the most perfect man—was developed through unselfish service of others. Hence the people of Europe were able to attain to that standard of public spirit which enabled them to postpone self for the common good. Unless we attain that spirit and put it into practice, all talk of *swaraj* is nonsense.

Let us then proceed to examine the Japanese national spirit. In the *Encyclopædia Britannica*, Captain Brinkley, one of the highest authorities relating to Japan, writes as follows on the Samurai and his Bushido: "Essentially a stoic, he made self-control the ideal of his existence and practised the courageous endurance of suffering so thoroughly that he could without hesitation inflict on his own body pain of the most horrible description." Many of these principles are now embedded in the ethical structure of the average Japanese soldier. Major Sir Alexander Bannerman, who was one of the British Attachés with the Japanese armies in the field in Manchuria, has just delivered a lecture, in which he says that the great asset of tradition, which had enabled the Japanese to create their modern national spirit, lay in the acceptance of the doctrine of Divine Origin. This religion is ancestor-worship, in which the Emperor is recognized as of divine descent. He says: "From infancy a Japanese was taught to regard life merely as a stage in a journey, and death as a natural event which could not be avoided. The dread of death and after punishment, which formed so prominent a feature in most Western doctrines, found no place in Japan. Heaven consisted only in the knowledge that duty had been done." Finally he says that 'it was universal discipline which had brought Japan to her present state of efficiency'.

Japan's nationalism was not the work of two generations; and it is utterly wrong to say that foreign culture and influence produced it. Centuries before Commodore Perry landed in Yokohama, the various race elements, out of which the Japanese people have been formed, have been crushed together and consolidated by the sternest discipline that any nation has ever undergone. "In all the stages of this evolution", says Sir H. Risley, "religion was the dominant influence. Shintoism, or the way of the gods, a form of animism coloured and idealized by the belief that the dead are ever present with the living, or take an unseen but active share in the fortunes of their descendants, lent itself to a social regime of extraordinary stringency. Under the rule of the dead, no man could call his soul his own. His actions, his words, his demeanour, his thoughts, his emotions, were perpetually watched by a ghostly company of ancestors who were grieved at any wrong conduct, and visited it on the family at large. Thus the rights of the dead came to be enforced by the living and formed the basis of a domestic despotism of the most searching kind. Even the quality of a smile was defined by inviolable convention, and to smile at a superior so broadly as to shew the teeth was reckoned as a mortal offence."

The minute regulations promulgated in 681 A.D. by the Emperor Zemina, and expanded a thousand years later by the great Shogan Iyeyasu, afford many illustrations of the coercion employed. One of those regulations, says Sir H. Risley, was: "Every member of the *kumi* must carefully watch the conduct of his fellow members. If any one violates the regulations without due excuse, he is to be punished and his *kumi* will also be held responsible." The ordinances laid infinite stress on obedience to parents, to superiors, respect for elders, faithful service to masters, and friendly feelings to all members of the community. Intrigue, party spirit, the formation of cliques, competition for leadership, appeals to the passions of the ignorant, in short all forms of political selfishness are condemned in scathing terms. Patriot must put aside personal vanity and may not play for his own hand. Breaches of the rules were punished by social ostracism, by flogging, by torture, for the last resort, by banishment." Thus we see that the Japanese nationality was rooted in the popular religion and bound up with the life of the race. Such was the discipline the Japanese had to undergo to become a nation.

In our blessed country conduct was nothing. The touching or not touching a particular man, the dining and not dining with another man, and such kind of absurdities and old nuisances were thought supreme. That is the reason why the spirit of selfishness manifests itself in every one of our actions and makes us the least capable of representative government of any sort. It is only when India reaches the heights of self-discipline and self-control, as the Japanese did, they could talk of *swaraj* with some show of reason and right. Until then, for the good of the country, we ought to be under authority and take up the following advice Plato gives to those who possess excessive love of freedom: "To those who are pursuing after free institutions, I would take the liberty of giving this advice, that they be on their guard lest, from an immoderate love of ill-timed liberty, they fall into the disease, with which their ancestors were afflicted from excessive anarchy, abusing their measureless love of freedom."

## Logicality in Politics

BY

Mr. JAMES STANLEY LITTLE, England

WE live in an age of shams: and of these perhaps the greatest are the political shams. The hall-mark of these shams, officially placed upon them by their fabricators, is "logicality": and thereby they may be known.

The votaries of logicality in politics succeeded many years since in demonstrating to their own satisfaction the untenability of the doctrine that kings derive their powers from the Almighty—the doctrine of the divine right of kings. As to the validity of this conclusion we need not waste time to enquire. At least it may be urged by impartial persons that speaking in general terms a king owes his being to the outplay of forces which has brought him to the surface and retained him there; and that if it be granted that God rules over all and that the world and its affairs are ordered by Him, then the existence of the kingly office from the earliest dawn of civilization, and even earlier, may claim to have, in this sense, in any case, divine sanction.

Of course, such an argument is not put forward seriously. To do so would savour of the methods of the enemy. The eternal fitness of the monarchical system, based as it is on the elementary needs of human economy, does not demand from its supporters any special pleading whatsoever. The monarchical system, though it has rested sometimes on an elective basis, as it did technically in the case of the Saxon kings, has in modern times been conditioned almost invariably by the hereditary principle, associated with the strict observance of the laws of primogeniture. That this is a logical system of government, and a most useful and effective one, may be claimed in that no one who has any real knowledge of history could maintain that the republican system has resulted in placing at the head of the nations adopting it men in any way the equals, judging the two classess *en masse*, in the qualities which are necessary in rulers, with those rulers who owe their position to their birth. Therein, indeed, lies the crux of the matter. Kingship as an institution owes its effectiveness mainly to the fact that kings are born into the business of ruling; they commonly possess the qualities, hereditarily transmitted, which are generally impossible of attainment in the case of rulers who owe their positions to the preponderance of voices, mainly ignorant voices, chancing in their favour; or to their fortuitous upheaval as the result of violence and revolution. Obviously nothing like perfection is claimed for the monarchical system. Under it bad and incapable rulers have to be endured. Moreover, dynasties become hopelessly decadent and have to be replaced by others.

But in attempting a comparison between hereditary and elected rulers, it would be quite impossible to maintain that the elected have held their own, man for man, with the hereditary. In quite modern times kings are carefully prepared for their duties and functions, and, with very few exceptions, they have proved themselves eminently fitted for the discharge of their high office.

Kingship, in the eyes of those blinded by their sentimental attachment to an entirely illogical and indefensible system of government, based wholly on the voice of the people, is an anomaly, an illogical survival, and so forth. But the plain man deals with facts, and maintains that under the monarchical and hereditary system excellent rulers are the rule; whereas when the people elect their own rulers, the result is by no means uniformly satisfactory.

What is true of the heads of the state under these different systems of government is also true of Upper Houses, whether elected, nominated or owing their existence to the hereditary principle. The Upper Chambers of the various states of Europe, and of those states in America, Africa and Australia which have sprung from Europe, commonly contain men of higher attainments than can be claimed by the members of the more popular Houses. It is the purest logic to contend that since a sound knowledge of politics and the power to take broad and long views of political matters can be possessed alone by persons of wide education, having a comprehensive and catholic knowledge of history, the more rigorously the electorate is limited in the direction of the qualifications exacted from electors, the more efficient will the resultant assembly be.

Concerning an Upper House, composed entirely of hereditary members, surely it is easier to defend its existence on the ground of its logical claims than to uphold the claims of pure chance, the claims indeed of the roulette table, which is the real basis of the elective principle when exercised on democratic lines. As touching, in any case, the English House of Peers, is it not clearly demonstrable that the processes which have gone to its making are of such a nature that it constitutes in its entirety about as perfectly selected an assembly as human ingenuity could devise?

As to its foundation, it can still boast many representatives of those strong and able men who, during the processes of England's making throughout the centuries, came to the front as the nation's leaders. Those were the days, of course, when the more virile and primitive qualities in man—his skill as a fighter, speaking roughly,—were the qualities which made for ascendency and pre-eminence in individuals and families. Every generation saw the old stock renewed by fresh additions of our best fighters by land and sea. As time went on distinction in the law, diplomacy, colonial administration and political life, and more recently in commerce, science, art and letters brought fresher and fresher blood into the assembly. Since the laws of caste, though elastic, have always operated in England, the tendency has ever been for these families to intermarry. The ambition of the newer families has prompted them to seek alliance with the older; while the instinct of self-preservation in the older has disposed them to welcome the new-comers and admit them into their families. Thus, by the working of a purely natural law, the titled aristocracy of England has become to-day a body of persons possessing, taken as a whole, higher claims in all those qualifications which go to the making of rulers than could be evolved or created by any other process of selection, whether by nomination or election.

This result is due in the first instance to the operation of the law of natural selection—a law recognized as operative throughout nature by all logical minds in these days; and secondly to the circumstances of these lives which accustom the members of this class from their early years to the administration of men, matters and land.

It would be an easy task to substantiate these broad statements by citing concrete examples. Space will not allow of the minute examination into the status, qualifications and records of the 600 or so Peers of Parliament. Anyone can do this for himself by taking the roll and going into the credentials of each peer *seriatim*. He will find among the Peers very few "wasters" or "rotters", to use the argot of that section of the fashionable world, with whom these few exceptions thrown out of their own world are shining lights. On the other hand, such undesirables will be found in plenty among the sons of the newly-rich young men who have been brought up amid all the temptations of riches without the steadying sense of its responsibilities rigorously inculcated from their infancy upward in the children of ninety per cent of our peers.

Which, then, is better? To trust the destinies of the British race and of the British empire in the final event to the nation's natural rulers or to the nominees of the ignorant and impressionable electorate? Is it logical to remove such a bulwark, as the British Upper House constitutes, against the inrush of the foul and turbulent waters of prejudice and envy? Is it logical to leave all that is of good report and all that is most to be cherished in the institutions handed down to us by our fathers to the tender mercies of *one* ignorant man among the crowd of the ignorant who record their votes?

For it is conceivable, and indeed it is quite possible, that if the elective principle is to be made omnipotent a situation might arise when the British empire would be ruined irretrievably because *one* man from the street had cast his vote wrongly, thereby giving the party of destruction in the elective chamber a majority of one member.

This may be putting the case vividly; but who shall say that there is any exaggeration in the picture. The expulsion of the House of Stuart from the throne was determined by one vote.

At the moment of writing the writer is living in France, which is at the commencement of an electoral struggle. The spectacle is no more edifying than similar spectacles have come to be in England.

In France the greater number of patriots have already withdrawn from politics; altogether the game is too dirty, too sordid, too disgustingly gross, and they have lost all hope of making their voices heard. The same thing must happen in England if the present alarming decadence in political life continues.

This lamentable state of affairs is the natural outcome of the successful assertion, the temporary triumph of an entirely untrue principle, viz., that the people, of whom the bulk lack entirely political education or knowledge—the political instinct even is generally lacking—are permitted to select their own rulers. In the process of the political education of the people—were that ever likely to be accomplished—the empire must come to ruin.

I have been tempted to offer these few thoughts on a great subject to the readers of the NEW REFORMER, the people of India, because it is obvious that the virus of this poisonous doctrine—the doctrine that the salvation of a people, its well-being and prosperity, may be secured by putting the prerogatives of ruling unreservedly into the hands of the nominess of the masses—has made, and is making, dangerous headway in a country which ought to be protected against such dangerous and illogical heresies by the saving grace of the splendid heritage of high philosophic thought which has come down to it from the past.

## Emanuel Swedenborg: The Seer of the North

BY

Revd. ARTHUR RYLAND, ENGLAND

EMANUEL SWEDENBORG was born in 1688 and died in 1772. Most of his life, when he was not travelling, was spent in his native land Sweden, although latterly, and especially during his last days, his home was in London.

As Assessor of the Royal Mines and Member of the House of Nobles, the first fifty years of his career were those of a scientist and man of affairs; yet in all Europe no man was more devout, unworldly and unassuming than he, nor can there be found in the annals of that most hypocritical, scoffing and unbelieving eighteenth century a more spiritual, inspired and inspiring writer than Emanuel Swedenborg. From his fiftieth year onwards, the scientist's pen being laid aside, he devoted himself to philosophy and theology, forty volumes of commentary and philosophical and religious work testifying to the industry of the man himself, while their contents are an inexhaustible mine to those who have a desire for spiritual wealth.

What then was the mission of Swedenborg? What is the distinctive teaching of his philosophy?

It may perhaps be best summed up in the words of a recent President of the British Association for the Advancement of Science, who, reversing the dictum of an illustrious predecessor, declared that all spirit contained within itself the promise and potentiality of matter.

He may indeed be said to have developed and elaborated that saying of Jesus: God is spirit; deriving from this the conclusion that the material world around us is derived from, and is created through, the spiritual world within.

As with man so with the universe at large, mind and will are the first necessities for the creation and life of all that is, for without them nothing could be; hence, these being spiritual and not material, *spirit is the cause of matter and not matter of spirit.*

And it was to the elaboration of this idea that Swedenborg devoted the closing years of his life.

This position, though hotly disputed long after Swedenborg's time, is being more and more widely accepted at the present day, but, though doubtless a truism to many, it is necessary as a prelude to what is to follow.

Following from this, and depending upon it as a necessary premise, we arrive at the central theorem of Swedenborg's philosophy, viz., that as all material things have been created through things spiritual, it follows that everything in this world has its counterpart in the spiritual world from which it derives its existence.

This theorem also the findings of modern science tend strongly to confirm, teaching as it does that creation is not, as was formerly supposed, a thing of the past, but, on the contrary, is always going on. Thus Swedenborg's idea that the material world is sustained by continual influx from the spiritual world, though promulgated a century and a half ago, is still in the vanguard of modern thought.

Indeed we may say that the spirit world is to the material world as the soul is to the body, pervading and controlling it, and, by means of a constant influx of will power, forcing it to accomplish its own ends.

At this juncture the question should naturally suggest itself, what does Swedenborg mean by spirit?

Swedenborg's answer is clear and unambiguous—Spirit is Love and Wisdom.

From these two, which are really one, all things proceed. How is character measured? By the amount and quality of the love and wisdom which a man displays. If he loves God above all, and his neighbour as himself, then his character is good; if not, then his character is bad. If he seeks wisdom and knowledge, then he is wise; if not, then he is foolish, and so on. Everything spiritual may be resolved ultimately into either love or wisdom, so that it is either in itself love and wisdom, or else proceeds directly from them.

Here we have a clue to the Swedenborgian doctrine of the Trinity: the trinity of end, cause and effect, which supremely consists of Love, the father and source of all, Wisdom, the child of love coming into the world to reveal the divine love to us, and thirdly that holy, spiritual Force which proceeds through Wisdom from the Father and produces eternally the universe in which we are.

There is then a constant causal connexion between the material and spiritual worlds, and the task that Swedenborg next set himself was to discover in what way the two are interrelated and whether we can make use of this connexion to learn anything of the unseen world; arguing like a truly scientific man from the known to the unknown.

As a result of his labours in this direction he drew up what is called the "Science of Correspondences", this science being in fact the key-stone of his philosophy.

It may be summed up as follows.

The external material universe is an image or symbol of the spiritual universe within. Hence everything in the world below is a type of something in the world above, and thus symbolizes some aspect or form of love and wisdom.

What, for instance, is the spiritual fact symbolized by the sun?

The sun sends forth heat and light.

Heat represents love; light, wisdom.

Hence the sun is the symbol of God.

We ourselves often unconsciously make use of this correspondence when we say that a man is warm-hearted or of a sunny disposition, meaning thereby full of loving-kindness and geniality.

In like manner we call a man enlightened when he is filled with wisdom, and we talk of throwing light upon a subject meaning thereby that we set forth some truth or other which makes the matter clear.

These correspondences have in fact become quite part of our everyday speech, and have in all probability been handed down to us from the time when correspondence was still understood. The real difference between the popular use of these expressions and Swedenborg's use is that, while most people regard them as mere poetic fancies or convenient metaphors, Swedenborg shows that they have a real and vital connexion with the spiritual facts that they represent.

Nay, he goes further, for he maintains that not only heat and light, but *every created thing* has its spiritual cause and significance, so that, while we in this world see only a tree, or a precious stone, or a pool of water, those who have their spiritual eyes open can perceive in these things a corresponding quality of the soul.

He maintains furthermore that the ancient inhabitants of the world were acquainted with this science of correspondences and made use of it both in their speech and in their writings, and it is to this science that he refers us for the inner meaning of the Grecian mythology and those Egyptian hieroglyphics which so long puzzled the minds of their discoverers.

Much of the Christian Bible was written according to correspondence, and it is to the use of this system that we can attribute much that is mysterious and difficult not only in the early chapters of Genesis but also in the cryptic prophecies of Ezekiel, Daniel, Jonah, Zechariah and the Book of Revelation. The parables of Jesus also shine with fresh brilliancy when illumined by this wonderfully enlightening science.

"Neither do men light a lamp", said Jesus, "and put it under the bushel, but on the lamp-stand, and it gives light to everyone in the house. Even so let your light shine before men that they may see your good works and glorify your Father who is in Heaven."

The lighted lamp here evidently signifies enlightenment, and to place your lamp on a stand is to enlighten people and show forth the truth which God has given you not by words merely but by acts, which are the best and sincerest teachers and those most likely to call forth praise and thanksgiving in those who perceive them. This is the origin of lamps and candles in churches, for these were not originally empty forms and ceremonies or vain shows; they were used to symbolize truths, and served as a reminder to the worshipper of the value of truth.

Similarly Jesus said that the kingdom of heaven was like a valuable pearl, to get which a man sold all that he had. Now a pearl is a precious stone which irradiates light and thus signifies divine truths, and if we would enter the kingdom of heaven we must sell all we have in order to get it.

A favourite correspondence with Jesus was that of bread with holiness. "It was not Moses that gave you bread out of heaven, but my Father gives you the true bread out of heaven. For the bread of God is that which comes down from heaven and gives life to the world. I am the bread of life. He that comes to me shall not hunger. I am the living bread which came down out of heaven; if any man eat of this bread he shall live for ever; yea, and the bread which I will give is my flesh, for the life of the world." What is this bread that Jesus gives to his disciples? Clearly "bread" here signifies goodness, holiness, for it was to promote good living that He came into the world. "Blessed are they that hunger and thirst after righteousness for they shall be filled."

Another favourite correspondence of his was that of water with truth. "Whosoever drinks of the water that I shall give him shall never thirst, but the water I shall give him shall become in him a well of water springing up into eternal life." Water is evidently used here to represent the truth that Jesus came to impart, for truth alone satisfies and quenches the thirst of the soul.

These are a few of the many symbols or correspondences used by Jesus in his parables, and these may serve as a key not only to the symbols, parables, word-pictures and allegories in the Bible but may be applied to life generally; every material thing being a symbol corresponding to some particular spiritual attribute which not only is represented by it but is also the cause of which it is the effect.

It will thus be seen that to Swedenborg fell the task of collecting the scattered rays of truth which were already in the world, and uniting them into the pure ray of divine wisdom, and thus, by giving to the world a philosophy of religion, he both showed that religion could be rational and that reason should be religious. In Swedenborg's system the mystical, doctrinal and practical sides of religion are harmonized, East meets West and in such phrases as "God is Love and Wisdom", "All religion has relation to life, and the life of religion is to do good", he laid the foundations of an all-embracing faith which must finally unite all men in the bonds of brotherhood, peace and love.

## Thought suggested by seeing butterflies hovering over a flower

BY

Mr. JEAN ROBERTS, Oxford

Fair as an open flower lies Truth, and draws
The soul above earth's littleness and flaws;
Yet are the petals formed of Light, whose rays
Illumine and beautify our mortal days.
Not long the time of Psyche's labours here,
And while she toiled, she felt love very near.

## God-Consciousness

BY

Mrs. ELLA L. LAYSON, U. S. A.

AT first we many come to know God as substance. When bereft of all earthly support, and no human help seems available, we then turn to God in our helplessness, and realize for the first time that all there is comes from Him, and that He is not limited as to ways and means His bounty shall reach us.

Thus we learn to apply directly to our source and let Him in His infinite wisdom choose the channel though which the help will be given and our faith and expectations will be rewarded, but our faith must be strong and we must be willing to make the necessary effort to reach out for that which God in His compassion has provided for us. Thus we do not compel anyone, but only claim that which rightfully belongs to us.

Then the next step we come to know Him as Love! Are we afraid to leave our friends, to break the ties that long have bound us, lest we shall be unloved and alone? Or do those whom we have cherished grow cold and we feel disheartened and forsaken? But love comes to us again and again, and we are made to see that it does not depend upon person or place; that Love is a universal element pervading all life and manifestating to us in some form wherever we go. And then reverently we discern the truth that *God is Love* and all love proceeds from him, the eternal and changeless source, and is variable only as it finds expression through frail human nature.

Thus the deathless all enfolding love the hungry heart longs for we find in him, the Almighty, Infinite, Loving Father!

Thus we realize that the love welling up in our heart is the same divine love that flows through all, and in a flash the wonderful revelation comes to us that *we are one* with God: we have found Him in the heart and know that our life is eternally linked with His.

The spark has become the flame, flashing forth the glorious message—I am immortal and divine!

However, this new consciousness should not lead us to spurn the personality, instead we should regard it as the instrument of the divine self to work *with* and *in* the material world. We have work to do on this plane, otherwise we would not have been placed here to gain the experience we need.

Live the earthly life in a divine manner unselfishly and lovingly, but let us not seek to entirely transcend the material, but live according to the world we are in, true to its duties and responsibilities. Only the chosen few have the right to seclude themselves from life's activities. It is a hundred times easier to give up the world than to live in it a blameless life of spotless purity. There is the struggle and there the *proof* of our true worthiness and strength.

God does not need our devotions and sacrifices, but the world needs our love and our help. And as our love flows out to the hungry heart and lonely soul, divine love enfolds us, expanding our consciousness; thus we develop the higher powers naturally that enable us to penetrate the mysteries of the inner world.

## Co-operative Principle—Its Past and Present

BY

Mr. KESHAVLAL L. OZA, B.A.

*(Continued from our last issue)*

THE idea of co-operation has been long gaining ground among the the masses. When the French Revolution had tried in vain its various forms of political democracy, and La Vendee was in insurrection and Paris starving, the true friends of the people began to see, and amply to expound, that political revolution without social reform was totally inadequate to meet the wants of the working classes. They first actively originated the idea of co-operation as a means, and of collective property as an end. Napoleon Buonaparte stopped with his cannon any approach to a national realization of this thought, but it was not the less expounded, and has ever since found apostles and disciples, in one modified form or other, in every civilized country, until now it is recognized, and under different restrictions approved of, by the most benevolent of all classes and all parties.

The now trite axiom, that "knowledge is power", is true—but it is power in thought. It is co-operation which is power in action. By what active power have railways been laid down, their tunnels bored, their iron-roads forged and their chariots of fire fed with steam from fuel deep from the bowels of the earth, but by co-operation? By what active power have docks been scooped out, bridges arched over rivers, or suspended as if from the air, roads formed, steamboats and omnibuses run for a penny, and canals dug and watered, but by co-operation? It is co-operation, then, which is power in action. It is this mighty aggregation of units, impotent by themselves, which is working out the wonders of the age. It is this collective action which has given life to joint stock companies and building societies. What was done in barbarism by the compulsory edict of a monarch, and, which is too large for private enterprise, is effected in civilization by definite societies, with an association of means, and a co-operation in purpose. Hitherto, however, these societies have been composed principally of large capitalists, who have monopolized the result of their co-operative successes for themseles, and have only indirectly benefited the masses. Hence the term "monopolism" has very far from inaptly been given to the present corporative phase of civilization. Hence also a desire has arisen among the masses—a desire now growing with the strength of a young giant—for the applications of the small means of the masses to co-operative effort, as well as the large means of the capitalists, This would be true association, as it would benefit the working classes on whose welfare the absolute safety of the whole state depends. Pursued by competition, they fly to co-operation as a last resource. And although we may speak of the small means of the masses, it must be spoken individually, for collectively they have large means. This the savings' banks and the benefit societies will fully testify. Although thousands are starved out of work by competition, and others badly paid and incapable of saving, yet there are a large body of mechanics whose wages are high, and who are in full employment, and it is these who have comparatively large means to co-operate with as a collective body, and who by this co-operation can raise themselves to independence, and at the same time make way in the labour-market for their less fortunate brethren. The worker creates, to a large degree, the profits pocketed by the capitalist, and it is only right that he should be allowed a share in them. The competitive system gives the larger amount of the collective wealth or products of industry to those who "toil not, neither do they spin"; while under the system under notice the employee shall have a stake in the success or otherwise of a business which would lead to the improvement in the quality and to an increase in the quantity of the output. The Trusts have shown how, by this means, production could be raised, recompense of labour increased, the hours of labour reduced, and such abuses as "sweating" rendered impossible.

"The present system of industry, remarks Professor Moore", is not a system which was created by reasoning beings. It was foisted upon us by a barbarous past. It is tolerated because we are in the night. It is respectable because we are asleep. It will pass away. *Why should* men compete when they may co-operate? *Why should* they fight and destroy each other when they may live together in sweet fellowship? Industrial courtesy rests on the same considerations of general utility, and is a quality as becoming and necessary to a civilized people as personal courtesy. War, poverty, expropriation, parasitism, and industrial chaos—these things—will not always be. If not to us, then to the more luminous beings who are to come after us will come peace, co-operation, good-will, brotherhood, hope, happiness and enlightenment—that grand climacteric of sympathy and oneness toward which evolution has urged us ever since the original inhabitants of this world, the one-celled protozoa of the primeval seas, gave up Individualism for Mutualism, and became the successful organisms of this sphere a hundred million years ago."

We have thus traced the associative principle through the annals of the past—and seen its working in the present—but the future is what we have to do with. We see the evils of poverty which are so glaringly apparent, and so inconsistent with the vast amount of riches and luxury in the present age. I wish our co-operative societies may become the means of redressing those evils in the present, and of providing against their recurrence in the future. We realize the fearful discrepancy that exists between the amount of wealth produced, and the amount of that which falls to the share of the producers. 'The present system of human industry", writes Professor Moore, is a system of cannibalism. We eat each other. It is simply reptilian to every one who is able to realize its true nature. It is the cause of inestimable ill-fare to the human race. The great mass of men and women are nothing but cobble-stones for the lazy and Pecksniffian few to walk on. Nobody doubts the possibility of a better arrangement, except bandits and blockheads."

Co-operation is inevitable. It is right. It is in the line of least resistance. Let us, therefore, hail its advent with delight. Let us save multitudes of men and women from being slowly crushed into the grave by the iron heel of poverty in our city slums and alleys. Let us reclaim tens of thousands of poor women who are placed in such circumstances that they only have the choice of two alternatives, starvation or prostitution. Millions of like children are being born into the world, crushed from their babyhood by hereditary taint and hereditary vice, whilst their environment makes true and healthy manhood or womanhood almost impossible to them. These evils must be evident to anyone who does not shut his eyes and ears as he walks through the streets of great cities, but views the store-houses piled with costly goods and the luxury of every kind enjoyed by their owners on the one hand, and the pining poverty, wretchedness, and, in some instances, starvation of many of the producers on the other. These things I have seen here and elsewhere, and feel that there is in them, and in the system of which they are the parts, much that is radically wrong. Let us then be up and doing, and gird up our loins to deny ourselves daily and to do something to bring about a better state of things. Let us throughout our short lives so labour and so strive that when its closing hours shall come—as they will come all too soon—we may be able to look back upon "something attempted, something done", and realize that it has been a happy retrospect of a life faithfully spent in the service of God and of our fellow-creatures.

In conclusion, it may be safely said that in the germ of co-operation lies the seed of a new industrial organization. May God's sun shine upon it, and heaven's dews freshen it to perfection. It is this industrial re-organisation which is the problem of the present time. It is this problem which has perplexed our greatest thinkers from Carlyle downwards. It is this problem which has to be solved thoroughly by working men. These reflections open wide considerations, and doubts are tangled with hopes, and difficulties with promises. There is, nevertheless, a growing conviction on our minds that certain experience will overcome any probable failure, and the co-operation will be the true ultimate solution of the great problem – the re-organisation of industry.

## The Sacred Language and Metempsychosis

BY

Mr. G. A. Gaskell, London

*(Concluded from our last issue.)*

Next we have in Manu an examination of the three *gunas* or qualities pervading all existences. *Sattva* (goodness-truth) is said to have the form of knowledge, and induces in the soul, serenity, bliss, and light. *Rajas* (activity) has the form of love and hate, inducing pain and dissatisfaction, and a longing after objects of sense, which is hard to conquer. *Tamas* (ignorance) is coupled with delusion and error. A list of results of the exercise of the three qualities is added, in which the uplifting power of *sattva* is shown in "study of the Vedas", i.e., ordering of the life in accordance with the divine law; "austerity", i.e., limiting of out-going activities, etc. The results from *rajas* are given as interest in objects of desire, the wandering of thought among the sensations and ideas, etc. The results from *tamas* are specified as various evil states of mind connected with desire, passion, and sense.

*Sattva* leads to the state of gods, i.e., to the realization of the highest ideals. *Rajas* to the state of men, i.e., to the development of all the mental faculties. *Tamas* to the state of beasts, i.e., to the functioning of the desires and passions.

It is then laid down that the three-fold course of transmigration depends on the *gunas* to be again three-fold,--high, middling and low, according to the particular nature of the acts and knowledge.

The highest attainments achieved by *sattva* (goodness-truth) are said to be "Brahmâ, the Creator of the Universe, the Law, the Great One, the Undiscernible One", i.e, Union with God, the Builders of future universes, taking part in the Divine Law, mergence in the manifesting Monad and in the Unmanifest.

The middle states caused by *sattva* are,—"sacrificers, sages, the gods, the Vedas, the heavenly lights, the years, the manes, the Sadhyas", i.e., the givers-up of the lower for the higher, the monads of life, the ideals, the law of life, the higher and the lower selves, the twelve-fold cycle, the monads of form.

The lower states caused by *sattva* are,—"hermits, ascetics, Brâhmanas, Vaimaniki deities, the gods of the lunar mansions, the Daityas", i.e., those who put away desire and develop their higher natures, those who rise above the causal body, the centres of activity in the growing causal bodies, individualities in their causal vehicles, the ideals or patterns guiding the lower evolution, the highest intellectual faculties.

The higher states caused by *rajas* are—"Gandharvas, Guhyakas, servants of the gods, Apsarases", i.e., æsthetical, philosophical, and metaphysical qualities, desires for the acquisition of external truths.

The middle states caused by *rajas*, are—"kings, Kshatryas, domestic priests of kings, those who delight in disputations", i.e., rulers of qualities co-ordinating same, centres of mental body, ethical ideas, critical faculties.

The lower states caused by *rajas* are—"Gallas, Mallus, Natas, men who subsist by despicable occupations, gamblers, drinkers", i.e., acquisitiveness, craft, cunning, mental exercise on behalf of greed, trading qualifications, etc.

The higher states caused by *tamas* are—"Karanas, Suparnas, hypocrites, Rakshases, Pisakas", i.e., love of admiration, ambitions, love of outside show, desire for power over others, greed for money.

The middle states caused by *tamas* are—"elephants, horses, Sudras, despicable barbarians, lions, tigers, boars", i.e., superior animal qualities, astral intelligence or sagacity, instinct centred in human body, low cunning, the passions.

The lower states caused by *tamas* are—"immovable beings, insects, fishes, snakes, tortoises, cattle, wild animals", i.e., bad habits, primitive desires, delusions, gross desires, low appetites, subserviency, ungoverned passions.

This category of the three-fold action of the *gunas*, and what they lead to, is called "the whole system of transmigrations".

Some further particulars are then given. It is said that in consequence of attachment to the senses, and of non-performance of duties, "fools, the lowest of men, reach the vilest of births". This refers to the undeveloped personalities (fools), which in re-birth attract to themselves gross astral matter. A detailed account is set forth of suffering thereby entailed by the personalities in various incarnations (hells).

Then in figurative language sins are referred to which oblige the egos to take birth in various animals which we may now understand as referring to the kinds of astral matter which compose the desire and passion natures of human beings. It would be tedious to translate all this, and I think I have said enough to show the lines on which I am convinced an interpretation of the doctrine of metempsychosis runs. Even popular language endorses this view, for it is common to speak of "animal propensities" in man, and that man shares in him the nature of the brutes.

As is well known the belief in the transmigration of the soul through animals is not confined to India. It was widespread in ancient times. Greek philosophers seemed to teach it. It was mentioned among the Druids; and in Africa and America it was to be found.

Bearing in mind the view that in the sacred language animals are common symbols of the desire or astral nature of man, and that all sacred myths and sacred books are composed in this universal language, we have a rational explanation of the origin of the error that the human soul in its births into the physical life enters the bodies of animals. When scriptures and myths are taken in a literal sense which they do not bear, it must follow inevitably that erroneous doctrines shall abound.

I believe it will some day be recognized that all sacred teaching is consistent throughout the world, and that the differences between one religion and another arise simply from misapprehension of what the teaching is in the various scriptures.

All national scriptures differ greatly in their outer form, and so we may expect to find them treating of different aspects of the vast subject of the soul's evolution. If we take them as proceeding from divine wisdom, which is the tradition about them through all ages, then we know, dispite modern critics, that they cannot be treated as other books. The exterior criticism which scholars and doctors of divinity apply to them is as valueless as it is ridiculous, in the light of their being sacred treatises without exterior meaning.

The Christian Bible is being now ruthlessly pulled to pieces by clerics in several Christian sects, and large portions discarded on the ground that they are untrue to facts of nature and history. The early chapters of both the Old and the New Testaments are quite discredited by the "higher critics" who are gradually finding that the rest of the Bible is full of errors of human authorship. Each learned preacher draws a line, according to his own fancy, between what is believable and what is unbelievable, between what is of God and what is of man.

The Bible thus becomes an utter mess and muddle, entirely devoid of common sense and consistency in its composition, and a glaring discredit to its supposed divine author who was apparently unable to keep human errors out of it.

How different and how rational becomes the whole outlook on the problem of the Holy Scriptures, once it is realized that these scriptures are composed in a sacred language which has effectually secured them from the intrusion of human authorship and error through all the ages past. At once it will be seen that, though somewhat fragmentary in portions, they are no muddle and medley in which the divine and the human elements are inextricably blended, but are consistent treatises on the existence and development of nature and the soul in the past, the present, and the future, so as to form a guide in the soul's path to perfection and bliss.

## EDITORIAL NOTES

WHAT has become of the seas of treacle and seas of butter mentioned in the Hindu books? It appears they have disappeared before the glitter of the dazzling light of the West.

AN inquiry into the state of education given in this country is absolutely necessary.

IF the University degrees cease to be passports to state services or the professions, they will be of immense use.

WE learn from the Gulf Stream that cold and warm sea waters are in a measure like oil and vinegar; that is, there is among the particles of sea water at a high temperature and among the particles of sea water at a low temperature a peculiar molecular arrangement that is antagonistic to the free mixing up of cold and hot together. At any rate, that salt waters of different temperature do not readily intermingle at sea is obvious. In fact it often happens throughout the world that similarity is no guarantee of union. In the same manner Hindus may appear to be united, but the selfishness which created caste gives no room for such union.

THE last words of Alfred the Great were:—"Comfort the poor; protect and shelter the weak; and with all thy might right that which is wrong. Then shall the Lord love thee and God himself shall be thy great reward."

LUCY A. MALORY says: "Poverty does not mean lack of money and material possessions only, but it means discontent, sickness, sorrow, fault-finding, and busy talking about one's neighbours, condemnation, cruelty, and all the ills that afflict—this is poverty. This is poverty because the individual does not control his or her own mind. There will be no poverty-stricken when we know how to receive."

FROM a Resolution of the Government of India on the subject of the Co-operative Credit Movement in India that is published, we learn that the number of societies has increased enormously, capital from twenty-three lakhs to eighty lakhs, and the expenditure from twenty-nine lakhs to eighty-four lakhs.

IT is reported that a re-marriage of a Vaishya widow was celebrated at Bijnor on the 5th April. The lady's name is Hardevi, age 19 years, living in Kankhal in Saharanpur District. The bridegroom is Lala Baijnath, age 30 years, living at Nagna. Both came of respectable families.

WE learn that the District Magistrate of Ganjam held the forcible tonsure of a Brahmin widow at Tekkali to be an offence and fined the accused accordingly.

THE *Indian Mirror* prints an account of an interesting conference of Namasudras at Orakandi in Faridpur during the Barani festival on the 7th April last. About 2,000 persons attended, and several social matters were discussed.

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ON the 31st March a widow re-marriage took place in the Ananda Sraman, Rajahmundry, between Srimat V. Gopalan, aged 25 years, and Srimati Akkammal of Chirala, aged 20 years. The bridegroom is one of the Prarthana Samajists. Both the partners belong to the weaver class. This is the first marriage of the kind celebrated in this community.

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ONE important item of the Social Conference recently held in Benares was the cosmopolitan dinner. About seventy sat at it, including Hindus, Muhammadans and Europeans.

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WE are glad to learn that a Social Reform Association has been started at Sompeta, Ganjam District, on the 10th April last.

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IT is reported that Mr. Dwarka Saran of Muttra recently gave his widowed daughter in marriage to Babu Radhakishen of Umballa. There was a good deal of opposition to the marriage. The question of widow re-marriage is still untouched by the Kayastha Conference. This is perhaps the first widow re-marriage in the United Provinces.

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THE *Subodh Patrika* announces that a high class home school for Indian girls has been decided to be opened at Darjeeling. Lady Baker and H. H. the Maharaja of Cooch-Behar are its patrons. With general education in languages, mathematics, etc., lessons will be given in domestic economy, drawing, painting, etc. The school will be under the direct supervision of a well-known European teacher, and the teaching staff will consist of European and Indian ladies.

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DURING the last six years of its existence the Association for the Advancement of Scientific and Industrial Education of India has been instrumental in sending as many as two hundred students to foreign countries, including the last batch selected.

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THE *Bengalee* announces that H. H. the Maharaja of Patiala has notified throughout his state that no boy or girl below the age of eighteen shall use any intoxicant or tobacco, under pain of fifteen days' imprisonment with a fine. Anyone selling intoxicants under this age will be liable to imprisonment for one month with a fine.

IT is with extreme sorrow we have to record the death of Mrs. A. Govindaraja Mudaliar on the 12th April last at Egmore. She was the daughter of Mr. E. Thiruvengada Mudaliar of the Board of Revenue. She always endeavoured to infuse a spirit of co-operation and sisterhood amongst the ladies of various castes and creeds by bringing them together on various important occasions. On such occasions she also delivered very interesting and useful lectures. Her Royal Highness the Princess of Wales was pleased to acknowledge the receipt of the very beautiful bead-fans she made and presented.

NEXT year, 1911, is the 2500th anniversary of the three great events in the history of Buddha. In the month of May the Prince Siddharta became Buddha; on the full moon day of Asalka—July, he preached the first sermon, which is called the Foundation of the Kingdom of Righteousness, the Dhamma-cakka; and on the full moon-day of October he sent his Arahat disciples to preach the life-giving Dhamma for the welfare of all. It has been suggested that, to commemorate these historic events, a Pan-Buddhistic Congress may be held either at Benares or Buddha Gya, and that measures may be taken to build a Buddhist college at the former site in commemoration of the 2500th ceremony of the founding of the religion.

MRS. BESANT'S petition to His Majesty the King-Emperor for the granting of a Royal Charter for a University of India has been published. The object of the university is to "impart and promote the imparting of education—literary, artistic, scientific, as well as technical, commercial and professional—on national lines and under the national control not in opposition to, but standing apart from, the Government system of collegiate education, attaching special importance to the knowlege of the country, its literature, history and philosophy, and designed to incorporate with the best oriental ideals of life and thought the assimilable ideals of the West, and to inspire students with a genuine love for and real desire to serve the country. It will found and affiliate colleges in which religion and ethics are integral parts of true education whether they teach these in the colleges or in denominational hostels connected therewith".

THE tenth annual parliament of the Labour Party held at Newport revealed the great advance made. When the Party met ten years ago, its numbers were 375,931 ! to-day it numbers 1,484,368.' During the General Election it had in the field seventy-eight candidates who registered a poll of 505,696 votes.

AN event of world-wide importance to humanitarians will be the first American International Humane Conference which will meet in the city of Washington from the 10th to the 15th October, 1910.

IT is reported that out of the population of 43 millions in the British Isles, 1¼ millions are rich, 3½ millions are comfortable and 39 millions are poor, and of them half are very poor.

THE World's Missionary Conference is to be held in Edinburgh from the fourteenth to the twenty-third of this month. The Edinburgh Conference is the outcome of a desire to understand the many difficult problems which have to be faced, and to study scientifically the circumstances connected with so great a work. It embraces in its survey the missions of all the Protestant churches in America, the British colonies and Europe. Its leaders, lay and ethical, are drawn from all sections of the Church. For nearly two years the authorities and experts in all parts of the world have been consulted on all the various aspects of missionary enterprise, and more than a thousand papers have been received from the foreign field. This mass of material is to be considered and reviewed by eight separate commissions, composed of men highly qualified to deal with the various topics under consideration. Each commission consists of twenty persons chosen with a special reference to knowledge of the subjects in hand, and each commission will issue its report to the delegates before the Conference commences its sitting. The first two subjects then to be dealt with are: (1) commission to carry the gospel to all the world; and (2) commission on the native church and its workers. The first calls for a careful review of the whole foreign field with special reference to the distribution of forces and to the kind of agency required in any one particular country. The second commission deals with a matter of utmost importance and is of especial interest to missionaries in South India where the Indian church is far in advance of such a body in any other Indian province.

## LITERARY NOTICES

REVELATIONS OF THE LIFE BEAUTIFUL. By M. EvelynD avis. Baumgardt Pub. Co., Los Angeles, California. Price $1·00; foreign, $1·25.

At Ocean Park Heights, a suburb of Los Angeles, California, overlooking the Pacific, is an ideal home called "Dreamwold". Here, surrounded by close friends, loved and appreciated by a noble husband, Albert W. Davis, dwells the author of this rare, spiritual work Mrs. Evelyn Davis. She is a woman of extraordinary spiritual power, and a great writer, artist and musician. The book is composed of selections culled from volumes of her manuscripts. Only such selections she thought the mind of man can grasp in this age have been made. It is a highly inspirational and progressive work that will appeal very strongly to the spiritually minded. In epigramatic prose and verse, we find here very interesting and instructive words of wisdom.

The oneness of all life, the kinship of God and man, the omnipresence of mind over matter and the spiritual possibilities of men are all beautifully related. It is a mine of new thoughts, and a careful entry into the spirit of the book reveals a wonderful vibration of power in us.

A WOOD-WORKER AND A TENT-MAKER. By Mrs. Mary Everest Boole, London: C. W. Daniel, 3 Amen Corner, London, E.C., 1/6 net.

This is a very interesting little book by Mrs. Mary Everest Boole, a lady of widest experience. It is not a "Life of Christ" but a humble attempt to throw back light from some modern experience on the manner in which certain episodes recorded in the New Testament may have come about. We wish the book every success.

THE STUDENT'S HANDBOOK OF GEOGRAPHY. By George Patterson, London: The Christian Literature Society for India.

This is an excellent geography quite suitable to the new curriculum. The physical geography is more fully dealt with than the mathematical geography. The rule of Dr. H. R. Hill, that the teaching of geography should proceed from the general to the particular, has been steadily kept in view. In the treatment of the different states and provinces undue detail has been carefully avoided. For statistics the latest official publications have been consulted. On the whole the book can be very advantageously used as a textbook in all the High Schools of India. The get-up is excellent, and we wish it every success.

(1) The Coconut and Rice; (2) Tea, Coffee and Tobacco; (3) The Value of Manures. By John Kenny. Published by Higginbotham and Co., Madras.

These are the names of three very practical and useful manuals intended for the benefit of landowners and others engaged in agriculture. The scientific system of manuring, tilling, fertilizing, etc., described in these books, will undoubtedly, if adopted, produce larger profits than what can be obtained in the ordinary lines of farming. The prices of the books are also very cheap. We therefore most heartily recommend the books to all gentlemen engaged in agriculture.

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Confessions of a Graduate. By Mr. Keshavlal L. Oza, B.A.

This is the name of a very interesting book. It is now in the press and will be out shortly.

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The Herald of Health, edited by Dr. H. C. Menkel, is an exceedingly useful journal. The April number that has been sent to us contains excellent articles. The subscription is only Rs. 1-8-0. We hope the paper is widely read and much appreciated.

## ACKNOWLEDGMENT

We beg to acknowledge with thanks the receipt of a donation from Revd. H. A. Popeley, Erode.

## In Memoriam

### KING EDWARD VII

BY

MR. TARA CHAND ROY, B.A.

Death's dismal stilling gloom has clos'd around
An Emp'ror's life;—a Human God, O look,
Has ceas'd his task divine! He ever took
Time by the forelock for deeds, which *redound*
*To universal good and peace* Of light
A fount has stopp'd; the earth is plung'd in gloom.
In heav'n where fadeless roses blush and bloom
Surveys he sights denied to mortal sight.
He has reel'd away far from this earth,
He joys above, while we mourn him below;

Be sure on sunny waters he does row,
And revels free from mundane death and birth.
No care, no grief, now rankles in his breast,
Sweet bliss he sips, couch'd on eternal rest.

## TOPICS FROM PERIODICALS

### Give love to the World

BY

MARGARET DYKE MALLORY

*(From the "Universal Republic")*

And must I live my life alone?
Weary, hopeless and alone?
Where is my Captain and Crew,
My companions, Pilot and You?
The storm is upon me! I cry out in affright,
At the darkness and terror and night!
My ship is wrecked! is going down!
Must I give up and drown
In the icy waters, a wrecked soul?
A voice is speaking: "There is a goal,
A sure refuge from defeat and sin,
Believe thou upon God and enter in."
I believe, I follow the voice,
I'm drifting into quiet waters,
Oh! the peace and joy and sunshine,
The hope, faith, love that is mine!
I gather the golden beads of sunshine,
String them on threads of love,
And send them out to you—
You who love their scintillating, golden, irridescent blue,
You do not see the dark, green-specked waves;
You do not hear the engulfing thunder that laves,
The perilous journey through doubt and fear;
Only the sweetness and gladness and sunshine, dear.
I watch your hungry eyes devour their beauty,
And my heart grows light
With a joyous resolve and might.
My prayer: "God give me the storms,
If I may send you the sunshine,
God give me the trials, make them mine,
If they may lessen yours.
Give me the sin, if its shadow upon my heart

Presages glorious light—a lesser part
Of darkness, in which you may live.
Teach me, through all this perilous night,
To think, act, live aright,
To distil Thy love into amber gleams,
To waft it forth like ambient dreams,
In rainbowed radiance across the dome ;
A gleaming light to guide you home."

## The Material View versus the Spiritual View

(*From "The New Age Magazine".*)

The material view and the spiritual view are always at odds, because the one gives the lie to the other. Therefore, two persons will be at constant loggerheads if one takes the material and the other the spritual view. This being the case we need not be unduly concerned at differences in beliefs and motive of conduct. Our acts are mathematical, unimpeachable results of our mental states, and our mental states are corollaries of our character, and our character comes through the growth of our mind. Each individual mind is prenatally biassed, also biassed by its present human environment. This gives each mind its own particular prejudiced view of life, thereby acting and reacting upon the realities of that life, which realities we variously misconceive as a result of our imperfect, purblind human condition.

The position we take makes us see different, for each position is localized. and each location has its different environment, and each different environment provides a different collection of realities by which to measure and interpret other realities.

What may we synthesize as the concrete difference between these two analyses of life, that of the material view and that of the spiritual view? This,—the one considers that causes are in material things; the other that causes are in spiritual things. Taking either basis the results of our cosmical analysis must conform to that basis.

Does that mean that we go round and round in a circle without progress? Oh, no. Life would be such a circle, with no progress, if there was no *real basis* in absolute reality. There is such. Individual and localized man can never fully grasp it, but he approaches it, even as the *real essence and substance of reality* may not be known while the immortal is encased in mortality, while the infinite is obscured in the finite, while the whole must be measured by its parts.

Man brushes reality. The angels and the Godhead sup with him. So near and yet so far. Only the thinnest veil hides the finite from the infinite, and yet that veil is an adamantine wall impossible to break. Except...........

Except how?

That veil is only dissipated by love—unselfish love. There are various qualities of love, made more or less impure by self. Only unselfish love is pure. Pure love will dissipate the veil. But all qualities or measures of love help toward progress, and bring us around and around, to different sides and views, baseness of self being gradually eliminated, until, step by step, the heights of pure love are climbed. This is progress, slow but sure, and in the circling ascent we shall live in many houses and take many apparently opposite views of life and of God. Let us not quarrel, then, with different views, but learn to remember the law of finiteness of each of our particular views, and also remember that there is a law of progress through alternation. Round the mountain side.

## The Vanity of Worldly Success

*(From the "Swastika")*

Success is a vain word. In truth, everything is vain, unless it tends to the development, betterment, enlightenment and advancement of mankind along the inevitable lines that were laid down before the reign of darkness and chaos, those lines leading to the final solution of *the problem* confronting us; which, when understood in all its attributes, will cause a readjustment of the entire policy of the universe, as applied to our mite of a sphere of existence.

Therefore, the sooner we come to a full realization of our true condition, of the trend ot our lives, and the lives of those who have lived before us, and the lives of those who will live after us, the sooner will we cease the waste of good time and energy in the vain pursuit of things which *must perish.*

Life and development along a certain line are inevitable, Therefore, I say true success belongs only to him who uses his powers and gifts along the lines of the inevitable; who keeps on the straight path and with his light burning full tilt so that others may not stumble. No man can hope to render a maximum amount of service in the world and make detours in search of fame and what the world generally calls success. The accumulation of a million dollars is not success. Many a poor man, living from hand to mouth, so to speak, has achieved more real success than your bank, railroad, or insurance president.

There is no reason why any man, in whatever walk of life, should not attain the highest degree of real success if he gives, without stint, that which is in him, freely, to the betterment of his fellow men, and strangles the phantom of the so-called success that continually haunts him; then will he truly achieve it in the fullest and only legitimate sense of the word.

It is quite true that success means money, or money means success, in the present state of the world ideals; but, I believe, if things were as they should be, if the distribution of worldly goods was as it should be and a law of balance established, that this shade of the meaning would be eliminated and man could be left to work for the sheer pleasure of the advancement and betterment of his fellows, without having to constantly worship the almighty dollar as the power that keeps body and soul together.

Then he would be left free to work for real success; then, in the last days of this life, what infinite peace would come to the man who had conscientiously used his gifts, be they great or small, in the direction for which they were created. Each man who so does stands upon the highest pinnacle of fame, and there must be within his breast, when he lies down for that last long sleep, a feeling of inexpressible peace —that peace which passeth all understanding.

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# The Work Before Us*

BY

Mr. R. S. SUBBRAMANIAM, Colombo

Honble. the President, Sisters, and Brothers,

My thanks first to the organizers of this Conference for the privilege, the great privilege, accorded me to address this enlightened assembly of the followers of the sacred Religion of Truth—the Sudda Adwaita Siddhanta Saivam.

A religious conference is indeed indispensable in this age for gathering together the followers of the truth from various lands and climes and keeping up the spirit of revival lest it be drowned in the ocean of worldly concerns and grandmotherly superstitions. It is a sign of the spirit of brotherly feeling that exists in the hearts of the sons of Truth not only towards one another but also towards the rest of the world. It is characteristic of the spirit of the universal love that is induced by the Divine Grace of the Blissful Lord whose name the religion bears. And so it is a grand and promising undertaking which should enlist the sympathy and hearty co-operation of all Sons of Truth and for which one cannot be too thankful to the organizers. It is fortunate for all that this great idea struck the organizers, assumed shape and form, and is now before us, year after year, clothed in the spirit and the intellect of its supporters from different countries. A thousand thanks therefore to those who conceived this idea, cherished it, nursed it, and presented it to us in this tangible form. May the grace of the Blissful Lord be with the movement, to shower its light and blessing on all seekers after Truth, and guide their way up to Him.

The subject I have chosen for this address is a simple one, "The Work Before Us", and permit me to draw your attention to only two aspects of the question. Firstly, "The Work Before Us" as individuals of the society or nation. Secondly, as followers of the Religion of Truth, the Siddhanta. Whether viewed from the philosophic standpoint as a willing, thinking, and acting being, or from a worldly standpoint as one requiring to satisfy hunger and thirst and cover his nakedness, man is inextricably tied to work, and his relation to it is fortunate or not as he makes it. On work depends life, and on life depends his future, and it is towards future happiness all effort and energy are directed, and it may be safely said what one does or works out is the only foundation upon which his future rests. Work is then a constitutional necessity, a faithful companion and an indispensable redeemer. In other words, eat to live, live to work, and work to eat, should be a cyclic truism that should be written in bold characters on the threshold of the palace and the hut alike. When Sir Walter Scott said to his son, following the well-known words of the Bible, "labour is the condition which God has imposed upon us in every station of life, and there is nothing worth having that can be had without it", he spoke from the experience of the useful life and but echoed the distinct command of all scriptures that it is our duty to work. Although it is true that in the case of some there may not be the necessity to work for their daily bread owing to their large inheritance and abundant income, it should not be forgotten that their activity is meant by Providence to be directed into other channels of national usefulnes. They were relieved from one kind of labour in order that they may engage themselves in another of more responsibility and higher purpose. If one part of the machine of the national mill shoulld stop work, because it has done ample some time before, it will certainly get rusty and useless and be a burden, handicapping the smooth working of the mill. No man should think of himself alone while he is in the mill-house. Each is a part, part only, but indispensable to make up the national whole, nay more, each man is a debtor to the nation. His form and shape, his powers and faculties, his capacity and capability, his position and all are not his own making only. They have come down to him from the interminable line of national evolution from the immemorial past. For his possession therefore he is indebted to the nation which expects every man to be at his post to work the debt off. Accordingly no man is free to say. "I have enough and need work no more." Of the two lines in which one's activity should run, the first is certainly to work for himself lest he, by his idleness, increase his debt to the nation on whose capital he might be compelled to draw for his maintenance, and the second is to work for the nation, lest he, by his ignonance, fail to square his debt off and leave the national mill-house as a sluggish, shameless, ungrateful work man. This is why it is said that man is not born for himself alone. To work is his duty, and the fruits of labour are the common property of the nation. The right use of one's wealth and energy is a matter of great concern to the nation, and those who have enough and more should still work to increase the national wealth, or to protect the nation from decay, or to safeguard the national interest, or uplift others down below on the lower rungs of light and life. If those blest with culture or fortune do not stoop down to lend a helping hand to those down below, but with self-satisfied hearts roll in their light and wealth, blind to the hands of the nation raised in agony and sorrow, deaf to the cry of the less favoured many, and indifferent to the calls of the nation, are they not worse and more cruel and detestable than the thieves and burglars arrayed before the criminal courts? Yea! they are the pirates and highway robbers of the nation, for do they not by their indolence and ignorance live on the national wealth and waste the national asset?

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* A paper prepared for the Fourth Saiva Siddhanta Conference of 1909.

Just as there are the wants of the individuals there are the wants of the nation. There is the individual character and the national character, individual degradation and national degradation, and no one may justly be said to belong to a nation until he possesses the national character, cherishes the national ideals, feels the national pride, and keeps up the national dignity. The responsibility therefore on the members forming the nation is very great indeed—a sacred responsibility, as the nation rises if the members rise, and falls if they fall? A nation is judged from the individuals composing it. One's thoughts, words and deeds go a long way to influence those of the nation, therefore it should be the sacred duty of everyone to work for the advancement of himself in every direction in order that he may thereby help the national advancement and not be a canker of the nation; and then comes the united effort to ameliorate the material, moral and spiritual condition of one's society or nation. How easy the work is, provided the communal, social, or national interests are kept in view by the workers. If in a palm-grove, each tree is fresh and luxuriant an onlooker thinks of the grove first and not of the trees themselves. How much more will be the effect of the union of the sentient individuals forming a nation who are each one a typical citizen, growing luxuriantly side by side in the national ideals based on righteous principles of life. How much more should they join hands, with hearts anxiously beating for the growth of each one's neighbours. When there is the clear understanding of the communal interests and the willingness to help forward the common cause, is there anything too difficult to perform, too high to aspire to, or too low to elevate? Instead of one hand, there will be thousands to work together, instead of one head, thousands to think together, instead of one heart, thousands to beat together, instead of one purse, thousands to open out. What more assurance is required that the national work would be a success beyond measure and expectation. What is required is an understanding of each one's responsibility towards bettering himself and his nation. No man is too great or too small for this work, each has his allotted portion, and the failure to take it up is a serious omission, causing a perilous dislocation in the national machinery.

The sages of yore felt it incumbent upon them to lead fellowmen to high spiritual ideals without sundering the national ties, for they knew that it is only the few amongst the multitude who, strong enough to stand on their own legs, will eventually reach the goal, the rest having to yet grow strong for the higher estate and in the meantime leaning one against the other. To break the ties would be to cause the great fall of the nation, and crush it out of existence. This they knew, and made provision accordingly. The interlacing of social and spiritual laws for the guidance of the people, which many would in their ignorance condemn, has this noble object at the bottom, namely, to go with the nation and beyond it, and not to allow worms of men to crawl on the slippery path on which giants alone can tread. The division of the national labour in the Varnas or castes, and the provision of the ladder-way of the Ashramas (estates of life) show the far-sighted philanthropy of the leaders of the past. Character and adherence to duty was demanded as a test of one's caste and not birth alone. Sacrifice of one's comforts, the abandonment of selfish interest and the complete surrender of oneself marked the advancement in the Ashramas and not the beads and the orange garb alone. Those who depended upon the birth and the garb found disappointment and shame as their lot. The wise seers did not intend that any one caste was to lord over another, tyrannize it and reduce it to the state of the helpless brute creation. The intention was no doubt that there should be division of labour, and those most capable for performing a particular kind of labour were to take it up and follow it as their calling, training in the same profession their progeny who have naturally the most favourable opportunities, circumstances, and tendencies for the purpose. The whole scheme was towards the progress of the nation as a whole and no part of the labour contributed towards it was to be despised while another was extolled; work for the nation in any department of life was to be sacred. Who will be so foolish as to look down upon the hand which does all the necessary dirty work for the purification of the body?—a useful limb allotted to do a certain work but not to be despised by the eye from its seat of eminence. The eye has its eminence by its fine texture and the nature of its work, but should it on this account be reluctant to look at the other parts of the body or work in unison. Yet people have been foolish and the result has been deplorable. Each caste despised the one below it, attaching importance to honour and privilege rather than to its duty. Instead of helping towards the national solidarity, they sowed seeds of dissension and jealousy, and each one commenced to prey upon the other. Oh, the result of it! heartrending and shameful!

*(To be continued.)*

## The Sayings of Anvai

BY

MR. R. A. GUNARATNAM, B.A.

An act of love once done to th' good
Is oft returned with promptitude,
As from its head the palm as fruits
Returns the water sucked by 'ts roots.

The good an act of love e'er keep
As writ on stones in memory deep.
The bad forget it insincere
As quick as marks on water clear.

The milk is sweet, though boiled hot;
The bad though loved, as friends meet not.
Though burnt to dust, the conch is white,
The good, though poor, are honest right.

A man may work with might and main;
But till God's time he works in vain.
A tree, though high with branches strong,
Its fruits ne'er gives in seasons wrong.

Who honour guard with blood of life
Will never yield to foes in strife.
Stone pillars may fall or stand straight,
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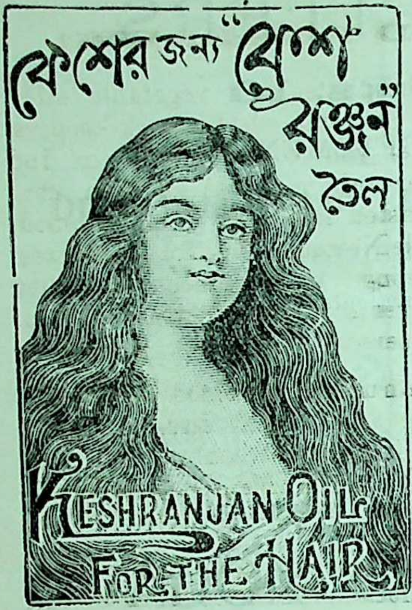

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THE NEW REFORMER

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# Wealth and the Kingdom of God

BY

THE EDITOR

THE young gentleman in the Gospel story belonging to the rich and respectable ruling class goes to Jesus and asks him about the secret of eternal life. Jesus asks him to keep the Commandments. He claims to have done that, but finds himself still lacking. He asks: "What lack I yet?" Jesus says: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." But when the young man heard that saying, he went away sorrowful, for he had great wealth. Then said Jesus unto his disciples: "Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven. And again I say unto you: "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdon of God." Here Jesus lays down that, to get entrance into the kingdom of God, the rich man has to sell all that he has and give it to the poor. He also says that the rich cannot enter into the kingdom of God. A literal interpretation of this statement of Jesus is quite preplexing. To sell everything one possesses and go with an itinerant preacher is a feat which we think there is not one to accomplish in the present age. Twenty centuries before, when Jesus made the claim, men possessed so little of this world's goods, and their social and other relations were so simple, that it might have been practicable then. But now man has mastered the resources of nature, so much that his wealth has become unmanageably great. It is therefore somewhat difficult to explain how far the claim of Jesus in this matter can be accepted. However, we will attempt an answer.

We are quite sure that the principle involved in the statement was true not only for that age but also for all ages. But the form in which Jesus put it might not be suitable to the present age.

Is it a sin to possess wealth? Jesus has in another place spoken against "laying up treasures upon earth". What we want is food and raiment. These are the two necessaries of life. Even if we possess half the world, we cannot make any use of it but this. We are justified to use only as much as we require and what we do not want we must give to others. The rich may be more careful about the future, and more economical; but the poor, who are constantly in need and destitution, know nothing of the future. The birds of the air and the beasts of the field are always joyful.

The possession of wealth develops the thirst for gold and tempts the man to abuse or misuse it. Riches have been compared to sea water. The more you drink of it the thirstier you become. There is no definite amount of wealth that can satisfy man and no limit can therefore be fixed for the desire.

Money is capable of being used for excellent purposes and is a great means of doing good. If rightly used, we can lay up treasures in heaven. While the poor and distressed want it for their very necessary uses, there can be no justice in locking it up in iron safes or wasting it upon needless and foolish expenses to gratify some vain and unreasonable desires and in conforming to the fashions and pride of the world. These ways of spending money satisfy no real want. Besides, imprudent use of our wealth corrupts all the tempers of the mind and fills the heart with all sorts of abominable passions through the whole course of our life. The right use of wealth, which consists in using it to minister to the comforts of those that need it, is the best way of making ourselves happy with it. There is no other natural or reasonable use of it. In the light of these remarks the statement of Jesus is explicable. Although every rich man is not bound to sell everything that he has, yet the ideal obliges all kinds of people to employ all their wealth in such wise, reasonable and charitable ways as may clearly show that all they have is devoted to God and that no part of it is kept from the poor to be spent in needless, vain and ridiculous expenses. This view of the matter the world must accept, even in this present age, whatever might be their difficulties in doing so.

The love of wealth does as much harm as the possession of it. With the few necessaries of life we can pass on our life with great contentment, thankfulness, peace and joy, and easily enter into the kingdom of God. But alas! we are not willing to do so. Pride, envy and ambition drag as down to this earth and vex us with restless cravings after such things that we do not really want, and spoil our taste for Heaven. Human life is filled with imaginary wants and vain dissatisfaction. Everyone is anxious to rob the other of his property. Everyone is ready to seize, ruin and devour every defenceless man. Every device and means that ingenuity can invent is made use of to effect our purposes. Every trap, treachery, pretence and swindle is used to take something from another. Selfish, reckless and destructive competition becomes the rule, and no one thinks that it is wrong and improper. It extends through all the occupations from the scavengers to teachers, authors, lawyers, merchants and all the others. Troubles, disquiets, uneasiness, poverty and misery arise. Selfishness, wickedness, craftiness, and dishonesty reign supreme. Knowledge, beauty and virtue, the joy of beholding or creating lovely things, the charm of friendship, the passion for service, the pleasures of sympathy and mercy, and all the other godlike qualities disappear.

All these troubles arise from the fact that man is a citizen of the two worlds, viz., Heaven and Earth. The requirements of the two kingdoms are opposed to each other diametrically. In seeking the one we lose the other. Man is placed upon earth to prepare himself for Heaven. The goods of this world drag him down forcibly. He forgets Heaven. A reconciliation of the two worlds gives us the hope and the fulfilment of our dream of good. The stress that we have hitherto been laying upon the things of this world ought to be removed. We must turn our attention to hose that belong to the joy, beauty and peace of existence. It is only then that society will right itself. We must prepare ourselves to be fit to become citizens of heaven. In doing so we must get rid of all those that hinder us, enslave us and hold us down to this world and prevent us from entering into the open air of freedom and good life. If it happens to be wealth it must be got rid of. If it happens to be poverty, lust of power, love of display or sensual pleasure, they must be got rid of. Once freed from all these we shall understand the absurdity of continuing the fight over things that perish, and shall join together in search of that which endureth unto everlasting life and makes us perfect. This, we suppose, defines the claims of the ideal set up by Jesus.

## The Peace

BY

Col. T. F. DOWDEN (retired)

LANGUAGE, which so often fails to supply expressions adequate to indicate the quality and measure of the feelings, finds in the title of "Peacemaker" the nearest approach to the Divine in man.

Peace is found to be essential to the effective action of the mind for the Work of Humanity which aims at doing good to itself. The way of attaining this good is, however, often hidden from the perception of the Mass under clouds of error. The Mass is not capable of leading, but prone to quarrelling; and its only hope lies in being wisely and effectively led.

Before errors in conducting a work are likely to be discovered, those carrying out the inquiry must be sure that they have first discovered the personal error in their own minds. Uncertainty in this respect leads to the doctrine of humility as a useful factor in a man's character for work. Where such reasonable humility exists in Council, all hearts warm towards it, and co-operation is aided. To discover a personal error is not at all easy, notwithstanding the teachings of History and the sayings of the Prophets that we should "watch and pray".

This is hardly surprising when we come to consider that people's minds are made up of the impressions of their environment. This and the opportunity for the acquisition of knowledge on a wide basis are often so circumscribed as to prevent the mind from grasping the position the individual occupies in the State and the World, and what is best for him to do and think.

Ignorance suggests methods and ways in which personal benefits may be secured, perhaps at the expense of the Neighbour, without being discovered. The deterioration of character that ensues, if we accept the suggestion and act on it, results in a habit opposed to the interests of the Community, which leads sooner or later to our being found out, and forcibly expelled from the great Co-operation.

The Wandering Arab, with unlimited pasture for his flocks, alone can exist without the sufferance and assistance of the Neighbours. Where men live and strive collectively, the effectiveness of their work and stability of their position depends on the degree of loyalty in their co-operation. For such work an essential preliminary is the maintenance of "Peace". But perhaps this is the most difficult business of all.

If all were equally informed it would only be necessary to indicate a work to be done, when each and everyone would "fall in" and set about it without a word. This is actually accomplished in a Military or Naval business, and needs only a qualified leader and willing and cheerful obedience to ensure effective action.

But in all industrial work, having for its object the material benefit of populations, great stresses and strains are introduced from the conflicting interests of Individuals and Classes, which threaten the Peace and may lead to war, strife, and bloodshed. Experience teaches us that the only way to circumvent this tendency is by organization, and the establishment of Character, on Christian lines, in everything connected with the work of Humanity.

Peace may come about by Universal Agreement, or a Balance of Power, but is really only ensured by armed preparation to enforce it against the thief and the robber, on whom universal war is essentially to be waged, till they repent.

Peace can be arranged for under other circumstances, since everything has its price; and it is only a question of what we are forced or willing to pay for it; the purchase, however, may cost us dear.

Love does not in itself suffice to secure the Peace; though it beautifies existence and encourages us to persevere in Self-Control to attract it. Love may lead us astray contrary to our material interest, and even to the extent of sacrificing our lives. It is the one ideal link which unites us with the Creator, and the best side of Humanity, which we value above all possessions. For what can we accept or take with any pleasure if it loses us the love of a friend or the world?

But a man or woman does love to preserve the liberty which establishes his or her individuality, while being admitted to take a responsible part in the work of the world; faulty organizations, to secure this, lead to the peace being broken.

The mind, which can so influence the suffering masses of Humanity as to steady it amidst all the disturbing forces affecting it, while useful action is taken, is necessarily the Master Mind which keeps the Peace.

By universal consent the world seems to have recognized this master mind in England's beloved King Edward VII.

The conditions under which "Work" is succesfully done are well understood by those directing it. The foundations of prosperity are laid by the leaders of Religion and countless experts in Social matters. Organizations which admit of the best intelligence leading must be filled by a Personnel knowing how to control itself, and acquainted with practical methods of co-operation.

We have then to guard against the accident of the weak minded, who cannot work for the universal good without first destroying what good has been laboricusly built up. And where efficiency has led, as it invariably does, to an accumulation of wealth, we must not forget how it invites attack. The first use of wealth therefcre must be in devising means to secure its continued possession to those who have produced it.

In a long period of commercial activity which has culminated in an active movement to compete with England during the reign of King Edward VII, we recognize the strains and stress the good King must have experienced, knowing the unpreparedness of the Military and Naval conditions, compared with those of Germany. We may be the less surprised that the new Reign should be inaugurated with advice to John Bull to "wake up", and the principal difficulty is to find out how to give him a good shake, considering the numerous nudges he has had from all sides. The time has, however, come when, in place of peaceful competition and friendly rivalry in the economical developments of the world, an already powerful neighbour we all admire and respect, is arming unneccessarily, and certainly for an onslaught on some formidable rival.

England does not exclude Foreign Nations from sharing equally with her own people in the competition to supply the world, and is the world's champion for liberty for all; but she cannot survive without falling into line with her environment. The Theory of Free Trade is undoubtedly sound, if it were universally adopted. It seems, however, highly probable that its general acceptance by Europe is hindered rather than encouraged by England's failure to temporarily protect her trade and commerce as other nations are doing. And again, as long as each country is a responsible independent working agency in the World, freedom must exist to regulate its Tariffs its own way for purposes of revenue, or keeping up its efficiency in every direction as a producing agency.

Efforts are occasionally made to show that interests of Capital and Labour are divergent. In the Competition which exists between Capitalists on the one hand to push ventures, and of Labourers to get higher wages, on the other, we find the real origin of all misconceptions and mistakes as to the causes which have led to "false beliefs" in the tyranny of employers. The tyranny consists of the "universal competition" under which all live and strive, which equally affects the Capital and Labour of all countries.

The force of this competition can of course be lessened by the occasional smashing of a competitor, but it can more peacefully be effected by the Christian theory of limiting Desire in the interests of Humanity at large, and making equitable working arrangements and agreements. The need for the entertainment of this idea by Europe is the more pressing owing to the awakening of the East to a desire to participate in the Civilization of the West, and the possibility of World movements which may necessitate the presenting by Europe and India of a united and solid front to formidable barbaric combinations against them coming as before from Central Asia. In the preparation for such an event England cannot afford to lag behind, and must see to her armaments and Military and Naval organizations. Only in this way is the Peace likely to be permanently kept, and a justification found for Europe to present the appearance and reality of an armed camp, ready for mobilization at any moment.

## Views and Impressions of India

BY

An ANGLO-AMERICAN

WHAT a wonderful land is India. What a history it has, and how rich it is, in so many senses other than in its purely *material* wealth and resources! For India is, perhaps, the very oldest of historical civilizations, as well as one of the most *cultured* in reality; and for ever famous and fascinating to the more susceptible are its traditions and ruins, its temples and monuments, its philosophy and literature—appealing as these do still to the imagination, dazzling and captivating the human mind by their splendour, and strangely and strongly affecting the human *heart*, as well as mind, by the *mystery* attending the life-long history and probable ultimate destiny of India and its people. And what *books* have been written on India! What wondrous teasures of literary lore and strenuous toil and endeavour on the parts of scholars and men of genuis have there not been expended and devoted to the subject of India. And all this by great men who were *not* Hindus, for the most part; for I am writing now from the viewpoint only of a sympathetic and admiring onlooker and reviewer from without, and do not refer at this moment to native talent or to strictly Indian literature and *literati*. For I have in mind the fascinating works and marvellous learning and labours of such men as Sir William Jones, Sir Alfred Lyall, Max Muller, and William Crooke, and the illumining and admirable descriptive works of such writers as Stanley Lane-Poole, Herbert Compton, Rhys David and Margaret Noble (The "Sister Nivedita"), whose books on India and Indian life so powerfully appeal to the imagination, and so team with graphic portrayals and rare depictive narratives of the "inner web of Indian life", "and of the grandeur and the magnificence of ancient Indian architectural achievements and many wondrous natural features and scenic phenomena. And it is a notable commentary on Indian life and Indian characteristics, the effects and influences produced evidently upon the minds and sympathies of these Western authors, by their close intimacy with Indian life and character, and, with the country at large! Take the "Sister Nivedita", for instance, who in her charming book on "The Web of Indian Life," so strikingly manifested her warm sympathies and her keen appreciation of all that is best and most pronounced in Indian life and character. We, in the West, are too prone to regard and hastily conclude that not only is our civilization unreasonably in advance of that of the East but also that the people of the East, and of India especially, are an effete and utterly hopeless race, and that it were sheer folly to assume for a moment that Eastern influences could in slightest degree produce any effect upon Western individuality! Yet in the instances cited we have plain evidence of the direct contrary—of the fact that whenever and wherever men and women of culture and talent from the West come into close contact with and seek to learn and know the secret of Indian life and civilization, and to solve the problem and mystery of its (India's) marvellous history and traditions, they invariably become deeply impressed by, and warmly attached to, both people and country. Hence there must be something great and good in Indian character—something that appeals strangely to the human sympathies and intellect. To myself, from the very days of boyhood, India ever had a regular attraction—its ancient splendour, its mystic associations, its temples, monuments, and historical lights and shadows; But, oh, what a history is it after all! And yet, in spite of everything; in spite of the innate gentleness and reverence, and of the inbred simplicity and many virtues of the Hindu character and unit, in the face of all famines and pestilences, the race *survives* and the heterogeneous elements and many conflicting sects and social differences of the population in general retain all their pristine vigour and integrity—and India still remains the fertile mother of myriads of the human race, and its ancient civilization has indelibly stamped its mark and retained its dominance over the hearts, minds, and consciences of the people to the present day. Thus we are afforded the spectacle of a vast and seething multitude of human souls,—of a country where population is comprised of multifarious and conflicting races, sects, and classes,—yet influenced and animated by a common high and peculiar civilization, and dominated by a common love of India, in spite of all their conflicting *faiths* and class divisions, and still cherishing all their inherited, traditional, factional and sectarian prejudices and infirmities! And yet, in the face of all this, what do we not hear and read of "Indian Unrest", of Indian "hostility to British rule", and of "Indian Independence?" To me, it appears that it should be the first duty of all educated and responsible Indian minds to bring all their influence to bear upon the *social uplifting* of the masses of their fellow-countrymen, and to seek to effect this mainly by drastic educational reforms, by prudent counsels, and by strictly peaceful and legitimate means and methods; by the propagation of the gospel of charity and forbearance, and by grave and generous regard for the opinions, beliefs, and religious prejudices and racial differences of their own fellow-countrymen—whether Brahmins, Buddhists, Christians, Muhammadans, Sikhs, or Parsis—broadly classified and denominated. For as with the individual, so with nations and peoples—all true "reform" begins "at home"; and until the general masses of the people of India present a united front and are plainly animated by a common spirit of patriotism, love of freedom, and mutual forbearance they can never hope to attain what they do not actually deserve. Moreover, the people of India, as a whole, must first prove their capacity and *fitness* for self-government, by the moderation and intelligence (*practical* intelligence) they display in their ways and means of procedure and advocacy; for unless the people are capable and sincere, and love honour and justice as truly as they love freedom and their native land, they will never resort to deceit, but will first exhaust every effort to approve their *fitness* for freedom and self-government. Again it should ever be borne in mind, and generously admitted, by those who agitate for the independence of India, that Great Britain was never a cruel and tyrannous power, but has done much to improve the material and educational conditions of the masses of the people of India throughout her entire rule and occupation of the country; that in place of having swept and devastated the land and its millions by fire, sword and bitter persecutions in the manner of previous conquering tribes, races, and powers, she has restored order, administered justice and granted the utmost liberty of thought and conscience, within the limits of reason and justice, to all under her rule; while at the same time she has sternly repressed all violence and lawlessness, and the raids of predatory tribes and races which had heretofore continually devasted and desolated the land and inflicted such grevious wrongs upon their victims; and, better still, she has restrained the bitter religious feuds and outbreaks of the many conflicting sects and races throughout the land. And indeed much more might be justly urged on behalf of the good accomplished by British rule in India. For what has not British rule done for India in alleviating the horrors and mischiefs occasioned by its periodical and persistent famines and plagues? Think of the beneficent effects of the railways in such connexion,—of the means they afford for the immediate relief of the stricken and outlying provinces in which they from time to time occur; and of the preventive and restrictive methods adopted by the Government on behalf of the people generally. And surely it is greatly to the credit of British rule that under and subject to it the status and position of the women of India have been exalted, and their *lives* and *interests* vastly improved and protected. Moreover, all educated and really patriotic Indians, of whatever *caste* or faith, must be cognisant of the fact that British rule and occupation is immeasurably preferrable to any possible "other" rule and occupation! For until the country is really united, as a whole—until it becomes plain as noon-day that the multitudinous sects, races, and provinces—of Brahmans, Buddhists, rajahs, ryots, Muhammadans, Parsis, Sikhs, Hindus, Jains, and, in short, the whole of the peoples speaking seventy different tongues throughout the length and breadth of India, stand united and prepared, each and all, to so far tolerate the various and conflicting faiths, prejudices, and traditions of one another as to render it certain that, once granted independence, they will not henceforth wage bitter and cruel wars and persecutions on each other—

only then can there be any hope or chance of national independence. And I take it that THE NEW REFORMER is edited by a cultured and practical Hindu gentleman, who clearly recognizes all this, and who seeks rather to educate his fellow-countrymen on the lines indicated than to stimulate their prejudices and passions, or to appeal merely to their grosser and meaner natures and instincts. Hence, I am sure, the marked appreciation and approbation with which the genesis of THE NEW REFORMER is greeted not only by all loyal Anglo-Indians and by the Government of India but by all educated and moderate-minded Hindus and Muhammadans, who realize the actual situation, and who love their country dearly and seek to subserve the best interests of their fellow-countrymen and nation. But enough—and, perhaps, more than enough, of this subject; for it was not so much that I wished to treat of this aspect of the Indian question as to express my warm sympathies and interest in all that pertains to India and its people, that moved me to contribute this paper, in response to the courteous and kindly invitation of the editor of THE NEW REFORMER. Nevertheless, I frankly confess to a desire aside, to avail myself of such an opportunity to freely express my opinions, from the viewpoint of an Anglo-American in regard to the agitation in India for a larger degree of self-government if not of actual and immediate *independence*. And I think, and hope, I have done so, without slightest offence. And now let me say that India looms up "quite large" in the American horizon at the moment; since not only have our newspapers and magazines devoted a good deal of space to Indian affairs and conditions for some time past, but not a few cultured and notable Hindus have visited America of late and addressed large and appreciative American audiences. Besides, we have, in San Franciso, the first Hindu temple erected in this country, dedicated some few years ago by the Swami Trigunatita.

I speak of this temple as a "Hindu" temple, though perhaps unadvisedly, since it is, I believe, a Buddhist temple. But, however that may be, it is *here*, in evidence of the increasing *re-approachment* " of the Eastern and Western worlds, and affords gratifying evidence also of the growing tolerance and more common human bonds of sympathy, as between the educated classes of the two hemispheres. And who knows—who can foresee with any degree of certitude the influences and effects of this self-evident *re-approachment*?—Of the influences for good alike to both Eastern and Western humanity? For, in spite of our vaunted "civilization" and "practical progressiveness," there is much that is lacking and defective generally both in our "civilization" and "practicality". "And while it is quite probable that we can add considerably to India's *material* advancement in many respects by virtue of our commercial and modern advantages and experiences, it is quite certain that India, and Hindu philosophy and literature, when more widely and intimately known by our people, must and will redound greatly to *our intellectual* advantage. For what, after all, is our civilization in comparison that that of India? How bare and barren, how *bizarre* and "barbarous" is the comparison! For instance, what have we in our *literature* to compare with the *Vedas*, or with the *Rámáyana* and the *Maha-bharata?*—in *architecture*, with the dazzling beauty of Shah Jehan's Taj, and Pearl Mosque, and other famous buildings? In *natural scenery*, or in national wonders and phenomena, with the Himalayas and the "Cathedral Cities" of the East? Small wonder, then, in view of all such splendid testimony, to the past greatness of India, that so many Englishmen and Englishwomen, conversant with actual Indian life and with its ancient civilization and accomplishments, should be so impressed and sympathetic; or that the "Sister Nivedita" should have written as she did in her "Web of Indian Life", of the "Indian Night" and of its "Old Roads and Cathedral Cities!" And, smaller wonder still, that so mystic and fertile a land should still produce and inspire rare minds as that, for instance, of the author of the following beautiful lines:—

All nature wears a hushed and solemn look;
Trees moveless stand; all East expectant glows;
Man's thoughts, like incense, do rise unto Heaven;
In eager silence all expect the sun.
And he sends forth a beam which speeds in light—
As new-born love across a selfish mind—
Along the dim-lit world; and robes the clouds
In orange-gleaming hues and shines afar—
Like some red gem upon the white snow-crown
Of yonder mountain's top; and soon the sun
Rises in pomp of regal loveliness—
Throws o'er the world a robe of shining gold,
And with her glorious look accepts in joy
The salutations of adoring worlds.

"*Sunrise*": by K. S. RAMASAMI SASTRI, B.A., B.L.,
*Indian Review*.

With the citation of these beautiful lines, then, I will conclude this paper; for to add more of my poor prose would be to mar and undo the whole tenor and purport of what I have already written on the question and subject of India and its people, or upon the great eastern motherland of the human race, so to speak.

## The Brotherhood of Man

BY

Mrs. M. Evelyn Davis, Los Angeles

THE truly great one is he who knows how to *love.* No "exclusive" person is truly great; for greatness consists in noble and unselfish thoughts and deeds.

As man advances in his search for knowledge and happiness he finds himself coming into a clearer conception of the oneness of all life; he discovers that if he would come into vibrations of nobility, love, health, wisdom and happiness, he must cast off the shackles of self-glorification and swing out into the unbounded Life of the Universe.

He must see each individual centre of life as a part of the Infinite Intelligence, hence a part of his *own* life.

There is no use in claimimg to be high and holy through a great love that dwells in your soul for mankind and all life, and then pass by with indifference "the least" of earth's wayfarers on the road-way of life.

He who is holding to lingering dislikes and prejudices against this or that form of life, withholding the love and helpful thoughts that should flow along *every* line, is closing up the avenues of his own being, breeding discontent, dwarfing his mentality and sadly disfiguring his bodily expression.

The Universal Love is omnipresent; simply *giving* of *Itself,* in limitless abundance.

No man can live for himself alone. Each and all have equal birthrights in the omnipresent supply.

Until man becomes universal in his consciousness, he will continue to grope in darkness and by his over-estimation of self and his "exclusiveness" will build for himself dungeons of defeat, bodily conditions of ill-health and finally death.

The Omnipresence is beautiful in its differing manifestations of life. "God is of too pure eyes to behold iniquity"; and "looking past appearances", judging right judgment as Jesus taught, brings man to the pinnacle of his own God-hood.

Verily, it *does* "take a *God* to behold God" in and through all. *This* power of beholding only the *good* is the annihilation of the *appearance* of evil, whether it be in the form of ignorance, dissipation, deformity, ill-health or even *death.*

The truly greater self of man never desires to bring to another sorrow or pain in any way. The unselfish one who goes through life with sunshine beaming from his countenance, health radiating throughout his being, and love animating every act, is in tune with the Great Over-Soul, consequently above the storms of life, away out and beyond the pitiful ones of humanity who cannot come out into boundless freedom of the Universal Consciousness and revel in the sweetness of Life.

Wake up, O man! If there is good in the Omnipresence and good in *you,* there is the same great spirit of good pulsating in your brother-man and in *all* life; nor can *you* change this Universal *Law.*

Each and all are evolutions of the great "I AM". "In my Father's house are many mansions"; that is, *many* states of consciousness, many realms of thought.

Like a flash of lightning may come to him who *seeks,* and from whom you would draw aside your skirts as you pass by a revelation from the Divine Mind that shall place him in mansions far more exalted than that in which you now dwell.

The most blinded, besotted and ignorant child of earth is in a state of evolution; even now, occupying one of the "*Father's Mansions*".

Soon he will awake and step into the Universal realm of thought, and build for himself in ways of wisdom; neither can the *exclusive* one forbid the revelations that shall lift the *lowliest* even unto the highest pinnacle of light and love.

The age of progress is on; the decree of man's dominion over ignorance and material consciousness is proclaimed. The Spiritual awakening is at hand, and only he deserves our pity who does not *seek* to know and love *all* life; he who does not reach out into the Universal for enlightenment which will enable him to mount on wings of Universal Love and brother-hood to heights of consciousness which are eternally bathed in golden beams of celestial light, peace and wisdom.

## Selections from the Teachings of Bahaullah, No. IV

BY

MR. PRITAM SINGH, M. A.

*(Continued from page 335, Vol. IV)*

O MY SERVANT!

The lowest of men are those who bear no fruit on earth; they are indeed counted as dead. Nay, the dead are preferred in the presence of God before those who are negligent and indolent.

O MY SERVANTS!

Ye are the trees of my garden; ye must bear fresh and beautiful fruits that ye and others may be profited by them. Therefore it is necessary for ye to engage in arts and business, this is the means of attaining wealth, O ye possessors of intellect. Affairs depend upon means, and the blessing of God will appear therein and will enrich ye Fruitless trees have been and will be only fit for fire.

O SON OF DELIGHT!

Language of love is the lodestone of hearts and the food of the soul.

O YE WHO ARE WEALTHY ON EARTH!

The poor among ye are My Trust, therefore guard My Trust and be not wholly occupied with your own ease.

*(To be continued.)*

## In Search of Happiness

BY

MR. KESHAVLAL L. OZA, B.A.

As I take up my pen to write this paper, before my eyes are the calm blue waters of the Arabian Sea lashed into tremendous confusion by a passing cyclone. The immense tumult of the sea, the noisy rushing of the waves, the clouds scudding along not less rapidly than silently, the sea-birds floating in the air as if in an exhausted condition conspired to bring on one of those moments of sublime emotion and deep reverie when the soul and nature brought face to face rise to their greatest height. Placed in a house built, as it were, on the borders of the two regions, where, without being in solitude, I am still not in the world—a house whose windows look on the one side on the grand battle on the watery plains, and on the other on the plain agitated with the stir of mankind, I gave free reins to my fancy, contemplating on the end and aim of existence.

Looking upon the motto of modern industrial societies, viz., "Everyone for himself and the devil take the hindmost" as a practical guide of average humanity, it is hard to realize the fact that the man is the "paragon of creation", that the world we inhabit is an ideal world. Considering the miseries of modern life I cannot but endorse the statement of Mrs. Child that the moral value of any measure lies in the extent to which it makes the people happy, since there will not then be half the quarrelling, or a tenth part of the wickedness there is. This brings us to a difficult question : In what does happiness consist and what means should be adopted to attain it ?

Aristotle defines happiness to be "a complete activity and practice of virtue, and this not conditionally but in an absolute sense", i.e., the unimpeded practice of such conduct as is virtuous *per se* and not merely necessary owing to certain existing conditions. In considering the best or desirable life, he divides Goods into three classes, viz., eternal Goods, Goods of the body, and Goods of the soul, and says that the man who is happy must possess all the three, but (he adds) it is Goods of the soul which are supremely important, for :—

(*a*) Experience shows that persons of high moral and intellectual culture, even if not possessed of large external Goods, are happier than persons who have abundant external Goods but not much intelligence or virtue.

(*b*) All external Goods have a limit, i.e., are only so far valuable as they subserve a particular purpose, whereas the more wisdom or virtue a person has the better.

(*c*) As the soul is a thing more honourable than property or the body, it follows that the best condition of the soul is superior to the best condition of property or of the body.

(*d*) Perfect happiness is found in God alone ; and in Him it is due not to external Goods but to His own intrinsic qualities.

The best life then is one which possesses virtue furnished with external advantages to such a degree as to be capable of actions according to virtue. Without virtue there can be no true happiness, neither can it be bought by wealth.

Here I must warn my readers against being hewers of wood and drawers of water to the higher intellect. Virtue alone is *not* the happiness below. "We might mention not a few eminent public servants whom the world delights to honour—ministers, statesmen, lawyers, men of science, artists, poets, soldiers, who if they were tried by the negative test, would shew but a poor figure ; yet their value is too real to be dispensed with; and we tolerate unquestionable wrong to secure the services of eminent ability. The world really does, and it always has really done so from the beginning of the human history; and it is only indolence or cowardice which has left our ethical teaching halting so far behind the universal and necessary practice. Even questionable *prima donnas*, in virtue of their sweet voices, have their praises hymned in drawing-room and newspaper, and applause rolls over them, and gold and bouquets shower on them from lips and hands which, except for those said voices, would treat them to a ruder reward. In real fact, we take our places in this world not according to what we are not but according to what we are His Holiness Pope Clement, when his audience-room rang with furious outcries for justice on Benvenuto Cellini, who, as far as half-a-dozen murders could form a title, was as fair a candidate for the gallows as ever swung from that unlucky wood, replied, "All this is very well, gentlemen: these murders are bad things; we know that, but where am I to get another Benvenuto, if you hang this one for me?"

"And let it not be supposed that society in this earth of ours is ever so viciously put together, is ever so totally without organic life, that a rogue, unredeemed by any merit, can prosper in it. There is no strength in rottenness; and when it comes to that, society dies and falls in pieces. Success, as it is called, even worldly success, is impossible, without some exercise of what is called moral virtue, without some portion of it, infinitesimally small, perhaps, but still some courage, for instance, steady self-confidence, self-trust, self-reliance—are what make up a strong character."

In my *Confessions of a Graduate*, I have pointed out, how

Selfish consolers are we at the best!
Philosophy, religion, still we cry,
Hiding too oft beneath each sounding phrase
Our hollowness of heart!

Cato carried on a famous trade in human beings and in usury; and from his splendid and costly villa at Tusculum Cicero rebuked the greedy man—"If thou wouldst be rich, study not to increase thy possessions, but to diminish thy desires,"—apparently unconscious of the bitterness of this satire upon his own life. Wise philosophers! what a pity they did not attempt to realize their own doctrines!

We are now fairly launched into the subject. Where is happiness? Antoninus would answer: "Happiness is no other than soundness and perfection of mind." The stoics say, "Retire within yourselves, there will you find your rest"; others say, "Go out of yourselves, seek your happiness in diversion." Pascal, however, remarks that happiness is neither without us nor within us; it is in God, both without us and within us. "It is *difficult* to find happiness in oneself", says Schopenhauer, "but it is *impossible* to find it anywhere else"; and he is right, for "fortune can give much, but it must be the mind that makes much enough".

I have stated these dicta of experts in order to show how happiness is the common aim of ordinary men and saints, and how their ideals are as fascinating as their variety is bewildering. I would fain ask them whether there were not wanting occasions when the wisdom of their lips uttered bitter things against the folly of their lives, notwithstanding their polished periods and studied sentences.

Have we then sold our birthright, like Esau, for a mess of pottage? Are we after all so dull of comprehension that "for a cap and bells our lives we pay, bubbles we earn with a whole soul's tasking"? Most certainly so. See how one man thinks that the indulgence of the pleasures of the senses will lead him to happiness, another that the acquisition of wealth or power will bring him contentment, in which, according to Tillotson, lies the very essence of happiness. See how there are people who believe that knowledge or proficiency in some art will satisfy the cravings of their souls. It may nevertheless be confidently asserted that not one of these ever realizes the object of his desire, not one ever finds the satisfaction he anticipated in the attainment of his ambition. Cardinal Newman has pictured this state of things in the following words:—

"Easy circumstances, books, friends, literary connexions, the fine arts, presents from abroad, foreign correspondents, handsome appointments, elegant simplicity, gravel-walks, lawns, flower-beds, trees and shrubberies, summer-houses, strawberry-beds, a greenhouse, a wall for peaces, *(sic) hoc erat in votis*;—nothing out of the way, no hot-houses graperies, pineries—*Persicos odi, puer, apparatus*,—no mansions, no parks, no deer, no preserves; these things are not worth the cost, they involve the bother of dependants, they interfere with enjoyment. One or two faithful servants, who last on as the trees do, and cannot change their place;—the ancients had slaves, a sort of dumb waiter, and the real article; alas! they are impossible now. We must have no one with claims upon us, or with rights; no encumbrances, no wife and children. We must have acquaintance within reach, yet not in the way, ready, not troublesome or intrusive. We must have something of name, of rank, or of ancestry, or of past official life, to raise us from the dead level of mankind, to afford food for the imagination, of our neighbours, to bring us from time to time strange visitors, and to invest our home with mystery. In consequence we shall be loyal subjects, good conservatives, fond of old times, averse to change, suspicious of novelty, because we know perfectly when we are well off, and that in our case *progredi* EST *regredi*. To a life such as this a man is more attached the longer he lives; and he would be more and more happy in it too, were it not for the memento within him that books and gardens do not make a man immortal; that, though they do not leave him, he at least must leave them all but "the hateful cypresses", and must go where the only book is the book of doom, and the only garden the paradise of the just."

Here is a glorious gush of eloquence poured out of educated commonsense, an ideal far more feasible than the attempt to make "better bread than can be made of wheat". Yet such is the perversity of human nature that the majority of people refuse to take the lesson to heart, they refuse to profit by the experience of the *blasé*. Every one must himself taste of the bitter cup, each must ring the changes of pleasure after pleasure, of desire after desire gratified, until he likewise finds that there still remains an aching void, there still remains a heart's yearning unsatisfied. Lured on by desire, the modern world, in its eager search for happiness, pursues a phantom, a chimera, the *fata morgana* of the heart.

To my mind happiness is derivable not from any absurd excesses, not by tumult, dissipation, excitement, but from the moderate and rational use", as Protestant sermons say, "of the gifts of Providence". Dismiss all feelings of ill-will, malice, anger, resentment, irritabilty, impatience from your bosom. Harmony is the oil which lubricates the wheels of social intercourse. If another wrongs us, what cause can that be for anger, far less for revenge? Rather should such action call forth our pity, for it is really himself that he has injured most. Above all, let the fulfilment of duty be our motive, and let us labour always for the good of mankind, let not the frustration of our efforts distress us, nor success elate us. Let us be:

> Never elated, while one man's oppressed;
> Never dejected, while another's blessed.

It is well said in *Bhagvat Gita*: "The result of your action is not your concern. Your concern ends with the fulfilment of duty." Thus it appears that the satirist advised rightly, when he directed us to resign ourselves to the hands of Heaven, and to leave to superior powers the determination of our lot:

> Intrust thy fortune to the pow'rs above:
> Leave them to manage for thee, and to grant
> What their unerring wisdom sees thee want.
> In goodness as in greatness they excel;
> Ah! that we lov'd ourselves but half so well.

Edward Carpenter has truly remarked: "There is no happiness unless you have clean dropped thinking about yourself; but you must not do it by halves. While even there, if the least grain of little self be left, it will spoil all. I do not say it is not hard; but I know there is no other solution."

I will conclude with the ideals and principles of a life after my own heart:—

"I am a philosopher, as far removed from superstition as from impiety; a voluptuary, who has not less abhorrence of debauchery than inclination for pleasure; a man who has never known want nor abundance. I occupy that station of life which is contemned by those who possess everything; envied by those who have nothing: and only relished by those who make their felicity consist in the exercise of their reason.* Young, I hated dissipation; convinced that man must possess wealth to provide for the comforts of a long life. Old, I disliked economy; as I believe that we need not greatly dread want, when we have but a short time to be miserable. I am satisfied with what nature has done for me, nor do I repine at fortune. I do not seek in men what they have of evil, that I may censure; I only discover what they have ridiculous, that I may be amused. I feel a pleasure in detecting their follies; I should feel a greater in communicating my discoveries, did not my prudence restrain me. Life is too short, according to my ideas, to read all kinds of books, and to load our memories with an endless number of things at the cost of our judgment. I do not attach myself to the observations of scientific men to acquire science; but to the most rational, that I may strengthen my reason. Sometimes I seek for more delicate minds that my taste may imbibe their delicacy; sometimes for the gayer, that I may enrich my genius with their gaiety; and although I constantly read, I make it less my occupation than my pleasure. In religion, and in friendship, I have only to paint myself such as I am—in friendship more tender than a philosopher; and in religion, as constant and sincere as a youth who has more simplicity than experience. My piety is composed more of justice and charity than of penitence. I rest my confidence on God, and hope everything from His benevolence. In the bosom of Providence I find my repose and my felicity."

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* The writer is evidently thinking of the middle station in life. In this connexion Agur's prayer is noteworthy: "Two things have I required of Thee; deny me them not before I die: Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me, lest I be full and deny Thee, and say, who is the Lord? Or lest I be poor, and steal, and take the name of my God in vain."

## Religions in India

BY

Prof. V. G. KALE, M.A.

We cannot speak of a religion of India as we can speak of a religion of England, of Japan, of China, and for that matter, of Europe. We have here a number of religions, distinct and even conflicting, with their different doctrines, their revelations, their prophets, their hopes and fears and their rites and ceremonies. The Aryans of old had their simple worship of the powers of nature, without any elaborate ritual, without castes and without a mystic philosophy. In time, however, the power of the priests grew, religious rites became more important and the old simplicity was gone. This developed Brahmanism was overthrown by the religion of Buddha, and under the fostering influence of Emperor Ashoka Buddhism spread far and wide in India and even outside its limits. A reaction, however, soon came and the philosophy of Shankaracharya once more rehabilitated the old religion on a strong basis. The monism of Shankara and the philosophy of the Upanishads and the Bhagvatgita gradually lost their external lustre in the subsequent degenerate period when every kind of superstition got hold of men's minds. The worship of innumerable gods and goddesses, the rigidity of the caste system, the influence of the Pauranic literature, are characteristic of this period. About this time Islam came prominently on the stage, but could not materially shake off the influence of the old creeds though it acted on them to some extent. The religion of Mahomet, in spite of the political backing it had, could not achieve what that of Buddha had done centuries ago. Christianity was also planted in the soil though its direct influence, except in a few places where it was militant, did not begin to permeate Indian society appreciably till the advent of the nineteenth century. During all this time saints and prophets arose in various parts of the country, and tried to revive the faith and zeal of the Hindus at the same moment that they strove to purify and reform what was rotten and degenerate in their religion. New faiths and new creeds had also been born and prophets had arisen with new revelations and messages. Thus there met together in this ancient land Brahmanism and Buddhism, Islam and Christianity, the religion of Zoroaster and of Nanak, and a host of other creeds and faiths, and the question arose which of these would predominate in the end. Christian missionaries thought that the future was theirs, and that the conversion of India was only a question of time. Subsequent events have, however, forced them to revise their judgment and they are no longer as sanguine about their success as they once were. In the early decades of the last century the religion of Jesus exercised a remarkable influence on the minds of educated Indians and even gave a new turn to their thoughts. But now, though Christianity may claim large numbers of proselytes from other faiths in its fold year after year, the further spread of Western education and the revival and better appreciation of the ancient Indian philosophy and religion among educated people must make conversions more rare. Not that the noble Christian idea of the fatherhood of God and the brotherhood of man is not admired. The fact is, that divested of the musty accretions of superstitions and rites which have accumulated round it doing the lapse of so many centuries of ignorance, the Hindu religion, for instance, is seen to have reached sublime heights of philosophy accessible to modern thought. Western education long ago set the minds of educated Indians thinking, and they directed themselves to the task of discovering the gems of their ancient philosophy and religion. A kind of religious revival has taken place in the land, and what was once condemned and neglected appears in a new and attractive light. Men like Keshab Chandra Sen, Swami Dayananda Saraswati, Mr. Justice Ranade, Swami Vivekananda, and others have placed before their countrymen the ancient religion of the land, purified and renovated. The Brahmo Samaj of Bengal, the Arya Samaj of the Punjab, the Prasthana Samaj of Bombay, are the fruits of the religious revival. Mr. Ranade used to say that the Brahmo or Prasthana Samaj movement was only a continuation of the old *Bhagavat Dharma* as taught and lived by the *rishis* of old. The Theosophical movement has been steadily gaining strength and seeks to reconcile the various religions at the same time that it tries to fortify them. The Vedanta of the Vivekananda school is being more widely appreciated and admired not only in this country but in America and England. The Arya Samaj is ever vigorous, and its influence in the Punjab is great. A study of the ancient sacred works, the Vedas, the Upanishads, the Bhagvatgita and even the Puranas is becoming more popular. All this is the effect of the spread of education and, under these circumstances, to say that our educational system, secular as it is, is godless, is to misunderstand the situation. If educated people appear to be irreligious, they are so in the sense that they no longer practise the old rites and ceremonies and respect the old prejudices. And it would not be a bold remark to say that educated people in India at the present moment understand their religion better. The Hindu religion is peculiarly tolerant and it is one of its fundamental doctrines that man may worship God in his own way and according to his own lights and there is a bright future before him hereafter. Whatever inconsistency or want of homogeneousness may be detected in it, it is perfectly united to the interests and the hearts of human beings of every capacity and character. All religions are good in their own way, and Christ and Muhammad, Buddha and Krishna, Zoroaster and Nanak, claimed as their prophets by the followers of different religions, are the manifestations of the same divine essence, whatever it may be called, Father in Heaven, or Alla, or Ishwara. The *Pax Britannica* and the perfect religious toleration which the sons of India are enjoying along with the other boons which British rule has conferred on this country are favourable to the healthy growth, side by side, of the various Indian religions. Our ideal need not be a universal religion for India so much as a toleration for all religions. If the followers of the different creeds in this country strive to restore their faiths to their pristine purity, to understand the undying and universal truths underlying them, and to accord to others a toleration and sympathy, which are their due, no fears need be entertained on the score of the religious future of India. A comparative study of various religions ought to teach us toleration and sympathy for the followers of other faiths. Each is calculated to impart some lesson which may be taken to heart with advantage. Truth is one; it is manifested and observed by men in different ways. Our religious situation in India is unique. Thanks to the blessings of British rule, so many faiths and creeds are growing side by side without conflict or collision. This is a marvel of which any country and any people may feel proud. Differences in religion ought to be no obstacles to national development if there is proper appreciation and mutual sympathy and toleration among us. In time the differences will be minimized and will finally disappear, leaving behind them perfect concord and harmony.

# Present, Mirror of the Future

BY

Mr. H. S. LE VALLEY, Ill. U. S. A.

The human will, intelligently directed, gives our highest evidence of the soul's well defined polarity, when crystallized and deposited on the racial tablets of memory, as ethics to virtues, then,

The time is ripe and rotten ripe for change,
Then let it come, I have no dread of what
Is called for by instinct of mankind :
Nor think I that gods would well fall apart
Because we tear a parchment more or less.

The mirror of truth is ever turned forward to reflect the future: to live in the past is a symptom of decay. The self-consciousness of all times shall judge racial experience. Work with your God; judge and see how much of divinity you express. The misery, woe and sorrow exhibited demand not apologies but action. Regrets are futile, the spirit of change in action is life, the truth is eternal with endless change,—"Men in earnest have no time to waste, in patching fig leaves for naked truth." The false fear of hell having died in man, what is left for progress except love of divine truth, as manifested in the "stainless one". This means continually thinking as well as doing. The virgin of truth can be turned to a hideous monster in thought, the mere wish absolves no one from duties of life. It is only earnest effort and constantly beating on the bonds that chain us that brings greater freedom. All organisms are built out of the grave, mould, decomposed essence of pre-existent forms. And so these forms express ideas for good or evil. The magic chain of love is broken, that which unites man to the astral light of the world when "birds of the air" carry thought or suggestions inimical to soul's purity or normal development. The external ruler of the ancients has given way to God of love in hearts of men, the subjective ideas of the East and objective of the West at last meet, and the circle completed gives us a grand idea of a coming manifestation of pure spiritual recognition, the one in all and all in one, and it is left to each one of us, that,

He who would win the name of truly great,
Must understand his own age and the next,
And make the present ready to fulfil
Its prophecy, and with the future merge.

# Notes on Sufism

*(From the Masuawi of Mantana Jalal-uddin of Rum)*

BY

Prof. M. ISMAIL ALI

THE renowned savant, divine, mystic and philosopher of the East, Mantana Jalal-uddin, was eminently fitted for the task he undertook and carried out at the instance of his spiritual friend and adviser, Shamsuddin of Tabrez. This task was no less than the exposition, elucidation, and exemplification of the doctrines of Sufism, or the interpretation of the hidden meanings of the Quran. His Masuawi has enjoyed popularity amongst, and commanded the respect of, all deep-thinking and spiritually-minded Mussalmans from the time it was composed down to the present day. Besides being counted among the highest poetical works in Persian literature, and greatest productions of oriental genius, it is an epitome of such profound thought and spiritual excellence that it is held second only to the revealed books, viz., the Old and the New Testaments, and the Quran.

As the Mantana's system of Sufism is the most simple, orthodox, pious and rational of all Sufic systems, and is popular with the Muhammadan philosopher as well as the priest in general, I have made his Masuawi my text for the following notes, which, though written without system, coherence and technicality, will, I hope, suffice to convey to my learned readers an idea of the Islamic mysticism, as well as be a help to those who intend to study the Masuawi for themselves.

According to the Sufis there are four principal degrees of evolution viz.: ego or reality, ideas or souls, forms or types, and manifestation.

The first, ego, is infinite and unknown, un-named, undefined. He was one, independent, and eternal, without, however, being qualified as such.

God loves a perfect man as beauty loves her best mirror, for the perfect man who most resembles God is the mirror of God—the extreme object of evolution or creation. God wanted to be known, and with that object He created the world. He can be known only to a lover (a Sufi), for a cold, reasoning philosopher can attain to an imperfect and distant knowledge of the Deity at best.

Love takes possession of the lover, body and soul, and transforms an earthly creature into a divine being. His senses perceive nothing but the one true object, the Supreme Being. He lives, feels and has his being in God. Love (God) pervades his being as He is prevading the whole universe.

There are two methods of obtaining the knowledge of the Diety, viz.: (1) self-purification and love or, (2) love and self-purification.

The phenomenal world is a guess at the truth, it is a specification objectively and a supposition subjectively, i.e., a mere possiblity. The world is a veil that hides the truth. This veil is removed when "certainty" is reached, which is in fact the truth itself.

This veil is the lover—his "self". Love (beauty) wants a mirror—a glass with one side darkened, i.e., made false, because you cannot see through it; this is egotism or duality, which causes phenomenal perception. This dark coating should be rubbed out if you wish to make your glass (mind) transparent—to see things as they are—to change supposition into certainty, i.e., to know God. Make your heart perfectly pure that the light of Truth may burst in your *camera obscura* of the soul.

*(To be continued.)*

## EDITORIAL NOTES

COVETUOUSNESS deadens the sense of right and wrong.

ANTIPHANES SAYS: "Riches are a cloak for ills, O mother; Poverty is transparent and abject."

MR. ANDREW CARNEGIE, at a recent dinner in his superb New York residence, couched in a neat epigram his philosophy of wealth. "A rich man's happiness," he said, "should consist not in the privileges which he possesses, but in those he confers."

THERE are two curious classes of people in the world. *One class* desires to spend money as if there is no to-morrow. The other class grasps it very tightly in their hands as if they are going to live two thousand years.

SELFISH men are afraid of righteous living, and substitute bathing, etc., in its stead for going to heaven.

INSTEAD of building a temple for Krishna in America, if our Madras leaders devote their attention to the elevation of the depressed classes, Krishna himself would be mightily pleased.

A CERTAIN author compares the career of many a vulgar wealthy man to that of the condor of the Andes, which possesses the habits and voracity of the vultures and has the loftiest flight of all the winged race, enormous strength and great audacity. It frequently pounces upon living animals, but its non-retractile talons, blunted by their attraction on they rocks, do not permit him to carry off his prey; it contents itself with fixing it against the ground with one of its claws, while he rends it to pieces with his powerful beak. Gorged with food, he becomes incapable of flight and you may then capture him.

REVD. WILLIAM LAW represents the follies and disquiets of the covetuous man thus: "If you should see a man that had a large pond of water, yet living in continuous thirst, not suffering himself to drink half a draught, for fear of lessening his pond; if you should see him wasting his time and strength, in fetching more water to his pond, always thirsty, yet always carrying a bucket of water in his hand, watching early and late to catch the drops of rain, gaping after every cloud, and running greedily into every mire and mud, in hopes of water, and always studying how to make every ditch empty itself into his own pond, would you not say that such a one was not only the author of all his own disquiets, but was foolish enough to be reckoned amongst idiots and madmen?"

WRITING about the Punjab, Mr. Hemchandra Sirkar says: "Not only the various castes of Hindus dine with each other freely, but even the Muhammadans and Christians admitted into a close social fellowship which would appear shocking in most parts of the country. In the Madras Presidency a Brahman would not use water drawn by a Sudra; but in the Punjab I have known orthodox Hindus using water supplied by Muhammadan *bhistis*. Hindus who have travelled in foreign countries are freely admitted into orthodox society without any suggestion of a *Prayaschitta*. Even those who have married European wives find no difficulty in staying in the Hindu society with their wives and children."

MANU wants women to be kept under control and used for conserving the resource of her husband, for economizing expenses, for cooking and for nursing children.

WE are glad to learn from the *Bengalee* that one of the healthiest signs of the times in Bengal is the distinct trend of the popular mind in the direction of social reform.

THERE is a Froebel Society is Calcutta interested in the popularisation of the Kindergarten system of teaching little children.

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WE are glad to learn that the question of dancing girls performing certain services in the Hindu temples on ordinary and festival times is now engaging the attention of the Travancore Government.

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IT appears that the caste spirit displayed by the members of the Municipal Council of Ahmedabad ended in the suspension of the municipality. Let other municipalities take a warning from this.

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THE Government of Bombay have issued an important Resolution, relating to the administration of the Indian Press Act recently passed, which will be welcomed on all hands.

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FROM the *Indian Social Reformer* we learn that a widow re-marriage in Agrawal caste was celebrated at Chandosi on the 7th April 1910 under the patronage of Shankerlal of Bijnor, President, Widow Remarriage Association of United Provinces. The girl, aged 20, belongs to Atsoli District, Aligarh, and the bridegroom, Mr. Lala Brandaban, aged 25, resides at Chandosi. Pandits Shiamlal and Dhaniram performed the ceremony of Ganesh worship, etc., according to *Sanatan Dharam* rites. The procession went round the whole city with great pomp and *Bhajans* were recited. All the local officers and the residents of the town joined the procession. Members of the Widow Re-marriage Sabha of Moradabad also attended the ceremony. Those against the movement also issued notices, but to no effect.

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DR. R. ROW has been selected as one of the Vice-Presidents at the next annual meeting of the British Medical Association to be held in London this year.

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A WIDOW re-marriage was celebrated at Ahmedabad on the 21st ultimo under the auspices of the Widow Re-marriage Association. Bai Siraj, daughter of Chaturbhy Amatharam Travadi, aged 24, resident of Koth in the Dholkha Taluka, was married to Ishwar Gangaram Travadi, aged 24, resident of Daduka in the Sairand Taluka. The parties belong to the Bhatur-vedi Modh Brahmin caste. Bai Siraj had become a widow at the age of 13.

*Indian Daily News* says:—"In connection with a paragraph which appeared in this column recently about the engagement of Miss Roy, (daughter of Dr. P. K. Roy) with an English civilian, it appears that the civilian referred to is Mr. H. E. Maitland, Joint Magistrate and Deputy Collector of Patna. Mr. Maitland was educated at Felter College, Edinburgh, Magdalen College, Cambridge, and University College, London, and was appointed to the Indian Civil Service after the examination of 1907. It is said the engagement took place at Darjeeling in October last year, the parties coming to know each other on board the steamer which was bringing out Mr. Maitland and Mrs. and Miss Roy from home. This is, we believe, the third notable Anglo-Bengalee alliance, the first Bengalee girl to give her hand to an English youth being Mon-Mohini Banerje, daughter of the late Dr. K. M. Bannerjee, and the second a daughter of the late Mr. Monmohum Ghose. Mr. E. M. Wheeler, Principal of Berhampore College, was the son of the first marriage."

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WE learn from the *Bengalee* that Srimati Prativa Sundari Debi, fourth sister of Babu Saroda Chandra Ghose, was to be married to Sriman Sasindra Bhusan Dib Burman, a Bangaja Kayastha Zemindar of Srigouri, in the district of Sylhet, on the 28th ultimo. The importance of the marriage lies in the fact that it illustrates the practical feasibility of matrimonial alliance between the "Dakshini Rari" and "Bangaja Kayasthas". This marriage will be unprecedented in the annals of modern Bengal, and is an attempt to promote the solidarity of the Kayasthas by setting an example of intermarriage amongst them in defiance of unworthy limitations in the marriages amongst various divisions of the Kayasthas.

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MR. G. K. RAM of Rangoon writes to us thus:—"Mr. P. David, a Christian by birth but a Hindu by faith, applied to the Rangoon Arya Samaj for purification and conversion to Hinduism. He was purified and given the name of Devarajan under the auspices of the said Arya Samaj on Wednesday, the 25th May 1910, at 5-30. P. M. The purification ceremony was held in the High School hall of Rao Bahadur P. M. Maduray Pillay, who was in the chair. An audience of about five hundred persons assembled to witness it. Mr. T. C. Varma, President of the Calcutta Arya Samaj, who was on a visit to Rangoon, delivered a lecture on Sudhi movement, in the course of which he said that a great change came upon Mr. David on hearing the lecture delivered by him on a previous day on "Christ and Krishna," which made him give up Christianity for ever. The chairman gave a short and substantial address, and the meeting came to a close with a vote of thanks to the chairman, Mr. Varma, and the audience. Many thanks are due to Mr. Varma."

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IN reply to a question asked in the House of Commons some time back the following figures of the net revenue from intoxicating liquors were given:—The revenue in 1874-5 was £1,561,000; 1883-4, £2,538,000; 1894, £3,620,000; 1904-5, £5,295,000; 1905-6, 5,621,000; 1909-10, £6,717,000. There figures shew that the revenue has been swelling at a steadily rapid rate.

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BUFFALO is the latest addition to the chain of cities the Neal Institute Company of Iowa has selected for the establishment of an institute for the cure of the drink habit. The Company's announcement to cure the drink habit in three days or give the treatment free is now appearing in the press. The Buffalo office was opened a few days ago at no 1176 Main St. by George Brenner, a former Buffalonian.

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A contemporary says:—

"Mr. Purshotham Vishram Mawji, the well-known philanthropist and student of Maratha history, has indeed done a great public service by founding a Hindu sanitarium at Mahableshwar. It is situated just near the real Mahableshwar—the spot where the sacred river Krishna has its source-springs and where there is the ancient shrine sacred to the river. The sanitarium consists of buildings, which, though unambitious, are still large enough to afford proper accommodation to pilgrims and visitors who may wish to spend a few days amidst the pleasant and sacred surroundings for the benefit of their health. Mahableshwar is already crowded with pleasure-houses and parks, which are available for enjoyment to only rich people. The middle invalid class was, however, nowhere on the great hill station; and the speciality about the thoughtful charity and beneficience of Mr. Mawji in this case is that he has reserved the sanitarium exclusively in the interest of the poor and middle class people. It is only beneficience of this kind that can justify the possession and enjoyment of wealth; and Mr. Mawji certainly deserves the gratitude of the middle class people who have thus found in him a real friend and benefactor."

THE BERLIN CONGRESS—The preliminary programme of the fifth International Congress of Free Christianity and Religious Progress, to be held at Berlin from the 6th to 10th August next, has been published. The object of the Congress is very clarly stated in the following extract from it:—

"The International Council was organized at Boston, U.S.A., on May 25, 1900. It seeks to bring into closer union, for exchange of ideas, mutual service, and the promotion of their common aims the historic liberal churches, the liberal elements in all churches, the scattered liberal congregations and isolated workers for religious freedom and progress in many lands. It aims to be a source of encouragement and strength to them in their struggles against dogmatic intolerance and ecclesiastical tyranny. It cultivates large and fraternal relations with the great liberal movements in religion now going on under various names and auspices throughout the world. To promote these ends, it holds a triennial congress in some acknowledged seat of religious enlightenment and freedom, the general arrangements for which are intrusted to the liberal bodies and communities which have extended the invitation. Such congresses have been held in London, Amsterdam, Geneva, and Boston, attended by from 500 to 2,400 members, representing sixteen nationalities and thirty religious fellowships. *No assent to any formal dogma or adhesion to any particular church is required for membership. All who desire to increase religious enlightenment, freedon, and tolerance. and to make the world better, are cordially invited to participate in it.*"

## ACKNOWLEDGMENT

WE beg to acknowledge with thanks the receipt of donations from Revd. Canon S. N. Singh of Allababad and Right Honble. Lord Avebury, P.C., F.R.S., D.C.L., LL. D.

## TOPICS FROM PERIODICALS

### King Edward's Favourite Hymns

#### ABIDE WITH ME

Abide with me: fast falls the eventide:
The darkness deepens; Lord, with me abide;
When other helpers fail, and comforts flee,
Help of the helpless, oh, abide with me!

Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O Thou Who changest not, abide with me!

Come not in terrors, as the King of kings:
But kind and good, with healing in Thy wings:
Tears for all woes, a heart for every plea;
Come, Friend of sinners, thus abide with me!

I need Thy presence every passing hour;
What but Thy grace can foil the tempter's power?
Who like Thyself my guide and stay can be?
Through cloud and sunshine, oh, abide with me?

I fear no foe, with Thee at hand to bless;
Ills have no weight, and tears no bitterness:
Where is death's sting? where, grave, thy victory?
Hold Thou Thy cross before my closing eyes;

Be Thou Thyself before my closing eyes;
Shine through the gloom, and point me to the skies:
Heaven's morning breaks, and earth's vain shadows flee;
In life, in death, O Lord, abide with me!

#### NEARER MY GOD TO THEE

Nearer, my God to Thee
Nearer to Thee;
E'en though it be a cross
That raiseth me;
Still all my song shall be,
Nearer, my God, to Thee,
Nearer to Thee.
Though, like the wanderer,
The sun gone down
Darkness comes over me,

My rest a stone ;
Yet in my dreams I'd be
Nearer, my God, to Thee,
Nearer to Thee.
There let my way appear
Steps unto Heav'n,
All that thou sendest me
In mercy given,
Angels to beckon me
Nearer, my God, to Thee,
Nearer to Thee.
Then, with my waking thoughts
Bright with Thy praise,
Out of my stony griefs
Beth-l I'm raise ;
So by my woes to be
Nearer, my God, to Thee
Nearer to Thee.

## The Problem of Pain

*(From "The New Age Magazine," Boston, Mass.*

THE Problem of Pain has been ever present with the sons of men. What does it mean? What is the solution? I admit, at the outset of the inquiry, that pain is a momentous problem, and that one mind can throw but little light upon it. We each view life so differently, because each holds a different portion of it. We all appear to hold somewhat different portions of that wonderfully diversified pie of life.

For instance, one whose life had contained but a little of physical or mental pain would be in a poor condition, probably, to moralize on pain for one on a bed of suffering, would he not? And yet, this one who had little pain would know something about it, for every human creature has had *some* pain, and it may be possible that he would be better able to understand its purpose because the shorter duration of pleasure and pain enable him to gain a perspective on both and learn something of their relationships and causes. I say this *may* be so. It would be presumptuous to go further. For pain is very real, and during its existence it shuts out philosophy. If Job's friends had brought him a plaster, or a box of salve, instead of philosophy, it would have answered the purpose much better. And yet, philosophy helps us to bear pain, even if it does not remove it entirely.

There is a view of pain wherein it may be the opportunity to discipline the soul in courage. It takes courage to make a fight, even for a just cause. It takes faith, and patience from faith, to hold the soul up straight when all else is falling away from it, and everything is crushing it down. To "stay put" under these conditions, and to still hold the vision of the Infinite love and justice, takes sublime courage and an invincible spirit. It takes such a spirit to conquer life and deserve eternity. Is pain the portal? Had Lazarus conquered and entered in, while Dives put off his ordeal? I cannot say. We are here treading on very sacred ground. Perhaps we had better not approach what might be dogmatism, but leave the matter open for intent meditation.

Punishment? No, I never use the word. It is inhuman, and therefore ungodly. Retribution, reward, concomitant, I also rub off the slate. That is a view I don't take. You'll have to go to Calvinism and Buddhism for it. Ugh! so ungodlike!

Pain is often educational. I doubt if we would really know God if pain did not bring us to him. Strange mystery this, the cross as the passage to God. We see light-headed young people of good parts, but undeveloped and crude. Sad years of pain come to ripen and mellow, and to enrich the character. Poise, sweetness, faith. Sad, did I say? well, yes perhaps, in the narrower human sense. But not so, I believe, in the eternal sense. Pain may be an opportunity. Yes, an opportunity to find God. If we complain, and deny his love, and fail to touch his strength, we shall fail in the quest. Ah, what a pity.

We see God through tears. Not the clear eye, "incapable of tears", which that cruel and material Hindu philosophy teaches. Rather, then, we see ourselves magnified and distorted on the mirage of time. As a magnifying mirror. No, "in the cross of Christ I glory", and that is more than a meaningless figure of speech. It is the cross-over to Eternal Life.

## Three Essential Matters

It matters little where I was born,
Or if my parents were rich or poor;
Whether they shrank at the cold world's scorn,
Or walked in the pride of wealth secure.
But whether I live an honest man,
And hold my integrity firm in my clutch,
I tell you, brother, plain as I am,
IT MATTERS MUCH!

It matters little how long I stay
In a world of sorrow, sin and care;
Whether in youth I am called away,
Or live till my bones and head are bare,
But whether I do the best I can
To soften the weight of adversity's touch
On the faded cheek of my fellow-man,
IT MATTERS MUCH

It matters little where be my grave,
Or on the land or on the sea,
By purling brook or 'neath stormy wave,
It matters little or naught to me.
But whether the Angel of Death comes down
And marks my brow with his loving touch
As one that shall wear the victor's crown,
IT MATTERS MUCH!

*(Selected).*

# The Aims and Ideals of the United Church

BY

J. P. COTELINGAM ESQ., M.A.

*President, South India United Church*

At the recent General Assembly of the South India United Church that met at Trivandrum, eight Church Councils and 114 churches were represented with a total membership of 145,557. Besides these there is a large body of adherents under the direct or indirect influence of the United Church. The Church has a great future before it and a great work to accomplish. Its aims and ideals are, or ought to be, greater and higher than those of any of the individual churches that entered into the Union. It is not possible, within the compass of a short paper and in the limited time at one's disposal, to enumerate them all or to state fully what they are. No exhaustive statement can be made of all the aims and ideals of a whole Church by any one individual. They may not be, moreover, exactly the same for everyone, but may vary in importance according to the point of view taken.

In the forefront of the aims and ideals of the United Church I would place that which our Lord himself set forth in His intercessory prayer. Although yet very far from being fully realized, to the United Church it is given to make manifest the faint beginnings of that union the Master prayed for. Its highest realization is past all human conception, but the United Church has its contribution to make towards that fuller realization in order that the world may believe what Jesus himself yearned the world should know, viz., that He was sent by the Father.

The outward manifestation of union among Christians, and particularly among those who belong to or constitute the United Church, must necessarily lead to the presentation of a nobler, loftier Christianity than what South India has hitherto been privileged to see. No appeal is necessary to enforce this all-important need of the times, no argument to prove its truth. It is a matter of vital importance. It has to be pondered over, to be prayed for earnestly and to be striven after. The responsibility regarding it rests upon the Church as a whole and upon every individual member, and cannot be evaded without injury to the Church and the Kingdom of God.

This ideal naturally leads to another which the claimant demands of the times we live in make it incumbent on the Church keeping ever before her. It is the privilege of the Church, and—much more than that—a sacred duty to interpret Christ to the vast non-Christian community around. To multitudes Jesus Christ is a Western name, a Teacher whom the West has introduced to the East, the Founder of a religion associated largely with Western modes of thought and therefore not appreciated and hailed as the Christ of India. And though to us He is neither Western nor distinctively Eastern, our non-Christian brethren hesitate to look upon the Christ of the Churches as the Universal Christ, the Saviour of all mankind. It is this aspect of the incarnation of Jesus as the Universal Christ, the perfect and all-sufficient revealer of God, the fulfiller of all that is highest and best in Hinduism, Muhammadanism, and all the other religions of the world that the United Church should strenuously endeavour to present. As in the days of His flesh, when Jesus walked the streets of Jerusalem and devout Greeks sought Him out, so now must our Hindu and Muhammadan brethren desire to see Him in order to satisfy the deepest longings of their souls, and to hear from Him the words of eternal life that He can give them. It is the Indian Church that must strive to demonstrate that,

In Christ there is no East or West,
In Him no South or North,
But one great Fellowship of Love,
Throughout the whole wide earth.

The United Church cannot to any appreciable extent accomplish this great mission of her existence so long as she continues to be a dependent Church. If sturdiness of thought and manliness of character are to be developed she must free herself from all the forces and influences that so long have controlled her and held her in subservience. True, we are in various ways and for various purposes of life more or less interdependent. But the dependence of helplessness that foreign money brings with it has contributed not a little to the servile state in which many of our Churchss are at present and in which several of our Pastors and Evangelists are willing to remain. No self-respecting Church can long afford to remain a dependent Church.

It devolves therefore largely upon our laymen to give and be willing to give of their substance, their time, and their thought to make the Churches they belong to self-supporting and self-reliant. To do this they must identify themselves with the interests and activities of the Indian Church. The tendency among some of our English educated laymen, and especially those who have adopted the European style of dress, is to keep themselves aloof from the Indian Church and to attend the services in, and perhaps join, the European Church in the neighbourhood. They then begin to look down upon the Native Church and the Native Pastor, and gradually lose all interest in the well-being of the Church they were once connected with. In some cases they give a small subscription to the Indian Church, but otherwise have no share in the life of the Church. On the other hand, it may be urged that the affairs of some of the Indian Churches are so managed by the Pastor and the Superintending Missionary that they feel constrained to give up their connexion with the Native Church so that they may breathe a freer and more congenial atmosphere elsewhere. I am not without sympathy for those who are unfortunately driven to such a position. But whatever may be the extenuating circumstances for defection in each case, the Indian Church cannot afford to lose the educated and cultured among her members. She will continue to be weak and create the impression that she cannot manage her own affairs and must be held in leading strings.

It should be the aim of every layman to stand firm and rally round his own Church and Pastor. In the United Church laymen have equal rights and privileges with ordained ministers. Their services are wanted in the Committees and Councils of the United Church, and they should get themselves qualified for those duties by taking an intelligent interest in the affairs of their own Church and Church Council. Let no educated layman feel discouraged. We are now in an era of layman's movements and shall the Indian Christian layman be found wanting in readiness and ability to respond to the calls of the Church on him to make Jesus and His Mission better and more widely known?—*The United Church Herald, May 1910.*

## The Chandal or the Out-cast.

1. I do not call a man an out-cast for his dark colour, mean birth or lowly calling, but him I call an out-cast who is dark in his mind, mean in his conduct, lowly in his views.

2. Him I call an out-cast, who will not earn his own living and hang upon others.

3. Him I call an out-cast, who will not support his wife and children and old parents and spend his money on drink and debauch.

4. Him I call an out cast, who stares at women when they come out, and look upon them with lustful eyes.

5. Him I call an out-cast, who makes the satisfaction of his senses the *summum bonum* of life.

6. Him I call an out-cast, who does not honour women and looks upon them as mere instruments for the enjoyment of his senses.

7. Him I call an out-cast who lives all for himself, and never thinks of others.

8. Him I call an out-cast, who is an open friend and a secret enemy.

9. Him I call an out-cast, who oppresses the poor and helpless, and licks the feet of those that are wealthy and powerful.

10. Him I call an out-cast, who, for his own sake or for the sake of others, speaks falsely, be it in a court of law or out of it.

11. The thief is an out-cast and not the man of low birth.

12. The adulterer and the ravisher are out-casts, and not the men of low birth.

13. The perjurer and the forger are out-casts, and not the men of low birth.

14. The murderer, the robber and the utterer of false coin are out-casts and not the men of low birth.

15. The back-biter and the traitor are out-casts and not the men of low birth.

16. The cruel, the greedy and the malicious are out-casts, and not the men of low birth.

17. By deed alone one becomes a Chandal and by deed alone one becomes a Brahmin, and not by birth.

18. Shun the real out-casts; but for the sake of your country, for the sake of the Sanatana Dhrama, the Religion Eternal, do not shun those that are not real out-casts. *(Brahmacharin.)*

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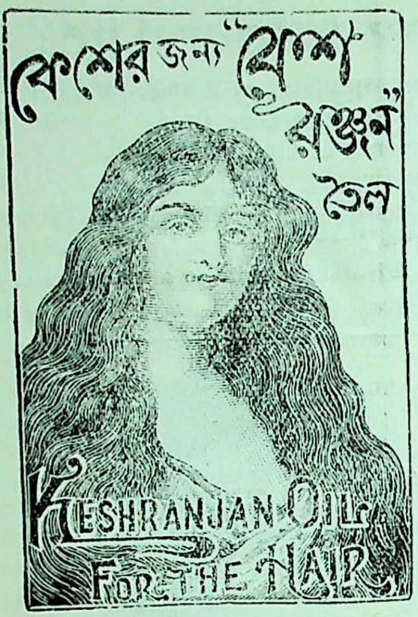

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# THE NEW REFORMER

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## THE VANITY OF MAN

BY

THE EDITOR

THE feeling of approbativeness or the desire of praise, of popularity, of being well-spoken of belongs to all men. The applause of even the ordinary man of no quality and judgment, who cannot understand what virtue is, pleases people. Men are willing to subject themselves unnecessarily to all sorts of worries, vexations and troubles in order that they may be praised by their fellowmen. They are prepared to lose their wealth, and even their lives for the applause of the world. Wealth, learning and titles are sought for the purpose of getting greater respect from men. Great deal of luxury and show is maintained for the sake of it. In fact, the praise or blame of no man has any connection with our happiness. If we have peace of mind, sufficient independence and freedom from cares, and our conscience bears testimony to our piety and innocence, all that the world can say about us, whether good or bad, will not affect us. While so, why should men sigh for the applause of the world? The answer lies in the weakness of human nature.

Bacon says: "Glorious men are the scorn of wise men, the admiration of fools, the idols of parasites and the slaves of their own vaunts." Another writer compares the vain man to the peacock and says: "Should a word of praise reach the peacock's ear or the hen show herself in his neighbourhood in a moment the flowery wheel is unfolded, he stretches his glittering neck and utters a displeasing cat-like cry; while, on the other hand, he retires from the sight of the indifferent observer, and in the moulting season, when he has no fine feather to show, he withdraws into solitude. His flight is a mere fluttering that raises him very little above the ground; yet, he likes to perch on a neighbouring roof, ladder, or some other lofty spot in order to show himself to advantage and be admired." This is a true picture of a vain man.

Marcus Aurelius says: "But perhaps the love of fame may torment thee. Consider how soon all things will be buried in forgetfulness, and what a bottomless chaos exists on both sides of thee; how vain is the applause of the world, how changeable the opinions of the mob of mankind and how utterly devoid of judgment they are; in short, within how narrow a compass this fame, of which thou art so greedy, is circumscribed. For the whole earth is a point and how small a nook in it is thy dwelling, and how few are there in it and what kind of people are they who will praise thee." In the Bible we read: "I have seen all the works that are done under the sun; and behold, all is vanity and vexation of spirit." Opinions of most men are false, perverse, erroneous, absurd and contradictory. Men may praise to get our favour and men may speak ill of us out of mere envy. Men not bound to us in any way speak recklessly. It is impossible even for the wisest and best of men to please the whole world. If we care for the opinions of each and every man in the world, we would be worried to death. Is it reasonable on our part to make this applause of the world the end of our existence? Only men of weak characters and inferior intelligence will think so. St. Paul, the great man who has done so much to promote the good of others, declared that it was "a small thing with him to be judged of man's judgment".

Just in the same way we need not trouble ourselves about what the world thinks of us nor fear the accusations of others, if we are really good and innocent. If we are not so, it is, of course, our duty to correct ourselves. The opinions of other people exist in their conscience, they have nothing to do with us. What goes on in our conscience is more important than what exists in others. If we care for them, we will be obliged to live an imaginary life in the ideas of others. We will then become very eager to show ourselves to the world. The world will understand the show and will not admire us inwardly. Besides the show gradually diminishes the reality in us to zero. We then become mean and utterly worthless.

Men of great moral and spiritual advancement will always be suspected, and their motives doubted, by the less advanced men. These latter, not possessing such unselfishness nature, cannot understand anything of the moral state they themselves have not reached. Surely a loss of reputation will be the result. Disgrace also may follow. Even then, love of approbation must be crucified in our efforts to reach the higher state and there should be no yielding to the temptation. Otherwise, many a good work will be destroyed. Man lives and flourishes to-day, but to-morrow he is gone and we hear of him no more. God is great and it is His Will we should obey and not man's.

## The Love of God

BY

Mrs. LURA BROWER HAMMOND, California

I feel the love of God approach
As waves of light;
They flow into my soul, and make
It grow so bright.

With open vision I can see
Deep truths revealed,
Before, beneath dense clouds of gloom,
They lay concealed.

The myriad harp-strings of the world
Break into song,
Drowning the wailing, dying notes
Of pain and wrong.

O love of God, absorbed in thee
As in a sea
All of thy wondrous attributes
Abound in me.

Now I can reach my arms to draw
Unto thy breast,
Earth's wayworn weary souls, who need
Thy peace and rest.

# The Constitution

BY

Col. T. F. Dowden

---

DECENTRALIZATION and Co-operative Local Government supply the best aids to a good progressive Administration. In India we have had till now a purely Autocratic System of Government, in which no initiative is taken or encouraged except that of the Viceroy and Ruling Chiefs. There we want the Popular initiative to be stimulated for useful productive work; we shall get it in time, but the People are not ready for it; only a few of the educated men are qualified to undertake serious Financial responsibilities, and Social reformation is a slow process.

In England the people are active and intelligent, with a long record of progress, and Individualism is rampant; everyone feels himself a King. But for Collective action Individualism must give way to Collectivism and a well thought out system.

For purposes of this Collectivism and the organization necessarily resulting from its adoption the English Constitution seems to suit every sized unit of Administration. The failure of its adoption in detail, with an Extension of Area or increase of business, accounts for the dissatisfaction for which Over Centralisation, which naturally results, is justly blamed.

The Constitution, hitherto an unwritten one, is the outcome of Experience in Government, which has had for its object the attainment of a high degree of productive efficiency combined with stability of Institutions.

The Power and Responsibility under a Constitution is divided in Detail yet shared in the Aggregate. The Crown exercises the supreme function in regard to Arbitration and Justice, the Peace and Foreign relations, and reviews the Administration generally, while keeping touch with the Ministers representing the People.

The People co-operate through the House of Commons in all matters relating to the Work and Financial business of the Country. The Party system admits of a keen Criticism of proposed measures and policies. The success of a Party in gauging the Public needs and opinions is rewarded by the responsibilities and sweets of Office. The only drawback to the system is that Parties, for their own purposes, often exaggerate or minimize the probable effect of a Policy, and between the two the Public are considerably fogged and perhaps vote wrong.

In the House of Lords England has an Hereditary body *above party* as a check on Legislative action by the House of Commons. Its consent has always been thought desirable and necessary to legislative measures before they can become Law. Only lately has any objection to this been raised over a Budget in which heavy taxation would affect Capital. A Socialist propaganda has caused a temporary check to business by the Budget being thrown out by the Lords, with a view to the Principles on which it is based being considered, and drastic measures reduced to their due proportions. Delay in such matters is of less disastrous consequence than ill-considered hasty action on imperfect knowledge.

The utility of a second Hereditary Chamber, above Party, is undoubted. If it should consist largely of wealthy men, which is almost inevitable, yet it must be remembered that it is the Wealth of a Country well directed that finances Industry successfully. The presumption is that the interests of the Labouring Masses could not be in better hands than those whose experience and qualifications have resulted in their elevation to the Peerage, because they have served their Country well with their Capital, and as leaders in the World's Competition. That they may continue to serve the Country with their wealth and influence certainly makes them Conservative in thought and methods; but if this tends to increase the earning power of the People, there is surely little to complain of.

Socialism, however, comes in, on the other hand, to ask for a maximum share of the National earnings for annual consumption by the people. Conservatism then says "yes, but take care; don't let us cripple the earning power of the Nation and live on our Capital". The adjustment of these scientific details is serious matter for consideration in which the Crown, the Lords, and the Commons are equally interested. A satisfactory solution of the problem is not likely to ensue from any suppression of the House of Lords or any similar Second Chamber or pressure on the Crown. If scientific inquiry demonstrates the *useful limit* of taxation in any direction, agreement to its adoption naturally follows.

It is a great pity that the current work of government of the British Empire should be hampered by contentious questions over Principles which are imperfectly understood, and take much time to consider. It is precisely here that the restraining influence and initiative of the Crown comes in most handy to steady progress, and institute authoritative expert inquiry for the guidance of Public opinion and to strengthen confidence in business circles.

Home Rule, Tariff Reform, etc., are vital questions for the working efficiency and survival of an Empire; but the Party system, which results in the policy of preaching down the Monarchy and the House of Lords, does not solve but impedes the solution of the problems involved.

Science indicates the Federal Principle as the best form for a progressive Administration. Germany is profiting by it; so is the United States. But these are not questions the initiative in regard to which is likely to be taken in the House of Commons. It must be originated by the Imperial Government as a whole, with the best advice available. The unrestrained action of the House of Commons probably constitutes the principal hindrance to its adoption. If the People realized this they would probably unanimously petition the Crown on the subject, and progress would follow on Constitutional lines.

Conservatism and Socialism both have their legitimate uses and they can work together better under a Federal system than a purely centralized Party system; the ultimate tendency of both is towards Imperialism and the Supremacy of the Bureaux. In Capital and Labour being left free to accommodate each other in detail, private initiative is greatly stimulated; but the aid of Government is required to protect the Industries from the effects of too severe a competition, and provide for the inefficients.

Mr. Madhavrao V. Kibe, in his article on the "Reforms and the Aristocracy" in *East and West* for April last, published in Bombay, sums up by stating that the Aristocracy should aim at being free from popular control, in order that it may be able to render an unrestrained and unequivocal support to the Rulers who are after its own heart, and who it knows are essential for the peace, prosperity and progress of India. Of course this position cannot be attained by merging the Aristocracy in a single electoral Chamber system, though members of it might take pleasure in serving in such. What is indicated is that for Legislative purposes two *Advisory Councils* working with the Imperial representative are desirable; the one constituted from the Hereditary Ruling Class, and the other from the elected Representatives of the People. This would fill in the Personnel of an Imperial Constitutional System on the lines of the British Constitution, probably suiting the conditions of India extremely satisfactorily, wherever Local Government is exercised on any extensive scale.

## Peace

BY

Miss ESTELLA BHULINGIR, Los Angeles

Though the tempest rages wild,
Oh soul forlorn,
Be not dismayed, thy purpose here
That unto which thou hast been born,
Thou shalt fulfill

Then fear oh soul, no more
Life's storm will cease,
And thou again content shall rest,
'Neath sunlit skies, in perfect peace,
Where all is still

The kingdom of Heaven
When love, in its beauty shall reign o'er the earth
When peace the victory has won,
It is then we can sing, in triumph the song,
The kingdom of heaven has come.

## The True Patriotism

BY

Mr. J. TODD FERRIER, Editor of *The Herald of the Cross*

IN these days much is being written and spoken on the subject of patriotism. The return of Empire Day, and its wide celebration as one on which to lay stress for local, national, and racial reasons, might well force all true lovers of mankind and earnest disciples of the Master to enquire into the reason for such ostentatious displays of imperial rejoicing even whilst many are endeavouring to create more peaceful conditions between the various peoples and nations.

For surely true patriotism cannot mean such things as have come to be associated with Empire Day! Surely it cannot mean racial narrowness and mere national pride which contend with other races for the conquest! Surely it cannot be that the true patriot is one who enters the arena of physical conflict to raise up his own nation at the expense of another. Surely it cannot have any reference to military life, or to anything that exalts one section of the human race to the detriment of the rest! Surely it must have a much more noble meaning than anything relating to national, racial, or even communal life!

Men and women have been taught to regard the man of war on the physical, social and intellectual spheres as the true patriot. And they have been taught to regard those who would not enter into one of these arenas for conflict as unpatriotic. They have been taught to view true patriotism as having a distinctly personal and national value and to be born out of the personal attachments of the patriot to community, race or nation, so that *that which is in its very nature impersonal* has become narrowly personal, and that which should have been truly universal has become only racial and national. For patriotism has been brought down from its lofty throne, where it reigned as the expression of all that was noblest and Divinest in man, to be associated with so much that in its very spirit is ignoble, and which makes against everything Divine in the experience of the individual and national life. It has been changed from its truly Divine nature into things related to various political and social conditions whose whole tendency is to eliminate from the heart all that true patriotism means. It has been reduced from being the expression of profound and beautiful love for the whole human race to be the expression of the most personal and limited love of a man for his own community, people or nation.

The very word itself denotes the great and beautiful meaning of patriotism. It expresses adequately what is the nature of the service rendered by the patriot. It contains the meaning of the highest and divinest service, for it implies that he who is a patriot is like the divine in his love and ministry unto men and women. It speaks of a spiritual fatherhood unto the human race (not an ecclesiastical fatherhood as that sacred term is often used to denote). It expresses the character of that fatherhood, in signifying that he who is a true patriot has the highest welfare of nothing less than the soul of the whole human race at heart, and that all his life is given in loving devotion towards the realization in the race of the highest and divinest qualities.

It does not mean, and cannot mean, anything of a merely national or racial or communal order. It has no political significance, nor factional bearing, nor sectarian purpose. It denotes no worldly estate, no personal renown, no crown of earthly glory such as the world values, and such as the world gives unto those who dominate its forces in the social and political spheres. It only means that the one who is a true patriot is also a true helper, and that he gives all that is best in him for the redemption of the world unto the life whose vision is ever before him and whose inspiration is within him. It knows no acclamation from the world of political and social aims and purposes and activities, nor seeks such approval for its sacrificial life as the ecclesiastical schools would give unto their great ones; it only knows the love whose ways are ever pure and whose whole service on behalf of the human race is towards the winning of the children of the Heavenly Father unto the life of purity in every sphere.

And so it knows only the holy purpose of the divine, seeks only the realization of that purpose, gives itself to accomplish that realization, seeks nothing beyond the divine approval in all the service rendered for the children, desires only that the Divine Love and the Divine Wisdom may find a true and redemptive and illuminating interpretation through the life given in devotion along the path wherein the Divine Love has bade the patriot walk.

SUCH IS TRUE PATRIOTISM. It may not be the kind esteemed by men, nor that which the world admires and crowns; but it is that patriotism which the world much requires to lift it out of its mean and narrow ways that the Divine Life may at last be also its crown and joy, and its children become the true children of the Divine Love and Wisdom.

## My Question

BY

Dr. FRANK KERSHNER, Ill., U. S. A.

As I walked upon the Hilltops,
And viewed the throngs below,
I asked myself the question—
Why is it so?

And back a voice came ringing
From the Heights above—
"Come up higher, and thou shalt know,
Come in love."

I looked up—far above me—
To where a Figure dim
Stood radiant in the sunshine;
I climbed to Him.

Below, I saw the world all one;
I read the heart of man;
I felt his loves, his joys and sorrows,
I saw God's plan.

Oh, we cannot say "it 's evil",
Nor can we say "it 's good",
Until we stand upon the Heights
Where HE has stood.

## A GRADUATED
# SYLLABUS OF MORAL AND CIVIC INSTRUCTION
## FOR ELEMENTARY SCHOOLS

**Adopted, with slight modifications, by the Cheshire, Buckinghamshire, Devonshire, Surrey, West Riding of Yorkshire, and other Education Authorities.**
**First Issued 1902. Revised December, 1905.**

THIS Syllabus is the result of the prolonged deliberations of a Special Committee of the Moral Education League, assisted by expert advice from many directions. As the subject of direct moral instruction in schools is new, it is well to say a word, based on the experience of specialist teachers, in regard to one or two important matters.

There is no single moral instruction method. According to the individual genius of the teacher, the vehicle may be biography, natural history, or a number of varied illustrations. Some are in favour of a series of connected lessons on one subject, such as Temperance or Truthfulness, while others prefer a less exhaustive treatment. A strong feeling exists that **illustrations should be chosen from nature and history rather than from fiction**, though it depends on the teacher and the age of the child whether the life immediately around, or the larger storehouse of present-day and past history, is drawn upon. A valuable fund of material will be found by observing the reflective and active life of the children themselves. The teacher should **extol the good** and show its reasonableness and its beauty **rather than warn against evil** and insist on its hatefulness. In every case the teaching should be concrete, and short poems, quotations, and proverbs may with advantage be committed to memory. The teacher should connect the lessons as closely as possible, and lead the child to see the oneness of all the duties.

The figures in the Syllabus do not necessarily imply that the lessons are to be given in that particular order. Further, it is intended that in each standard there should be recapitulation of the work of previous standards adapted to the stage then reached by the child.

The aim of moral instruction is to form the *character* of the child. With this object in view the scholar's intellect should be regarded mainly as the channel through which to influence his feelings, purposes, and acts. The teacher must constantly bear this in mind, since **knowledge about morality has missed its aim when no moral response is awakened in the child.** A moral instruction lesson ought to appeal to the scholar's feelings and also to affect his habits and his will.

The teacher is expected to **take a broad and organic view of life,** and at every opportunity to **inculcate a love of inanimate nature, of plant and animal life, of science, and of the beautiful.** He should **encourage a love of the thorough** in all its forms, the conscious acquisition of habits of thoroughness in every activity and relation of life, and the progressive development of an ideal of individual and social perfection. The child should be led to see that **the moral ideal applies to feelings and thoughts as much as to outward conduct,** and that the time to be good and to form good habits is now, although the goodness appropriate for the child should also pave the way for the goodness required of the adult.

## INFANTS

(UNDER 7 YEARS)

**1. Cleanliness.**

(*a*) Clean hands, faces, and clothes.

(*b*) Clean habits—*e.g.*, the proper use of the lavatory.

**2. Tidiness.**

(*a*) In the home, school, and street.

(*b*) Personal tidiness.

(*c*) Care of furniture, books, toys, and other property.

**3. Manners.**

(*a*) Greetings at home and at school.

(*b*) Behaviour at meals.

(*c*) Punctuality and promptness.

**4. Kindness.**

(*a*) Love to parents.

(*b*) Kindness to each other in the home, school, and street.

(*c*) Kindness to animals—*e.g.*, dogs and cats.

**5. Fairness.**

(*a*) Mine and thine.

(*b*) Fairness towards others.

**6. Truthfulness.**

(*a*) Telling the truth.

(*b*) Confidence in parents and teachers to be encouraged.

**7. Courage.**

(*a*) When alone.

(*b*) Darkness, shadows, and strange noises.

## STANDARD I

(7—8 YEARS)

**1. Cleanliness.**

(*a*) Use and care of parts of the body—*e.g.*, hair, eyes, ears, nose, lips, teeth, hands, and feet.

(*b*) Care of clothing.

**2. Manners.**

(*a*) In eating and drinking: moderation.

(*b*) In question and answer: politeness.

(*c*) In bearing: quietness, unobtrusiveness, patience in waiting.

(*d*) Punctuality in the home and the school.

**3. Kindness.**

(*a*) To companions at play.

(*b*) To pet animals—*e.g.*, rabbits.

(*c*) To flies, worms, and other harmless creatures.

(*d*) To birds: their nests.

**4. Gratitude.**

To parents and teachers.

**5. Fairness.**

Ungrudging disposition, especially when favours are distributed, or when the success of others is under notice.

**6. Truthfulness.**

(*a*) In speech: the importance of exactness; the avoidance of exaggeration.

(*b*) In manner: the importance of simplicity; the avoidance of affectation.

**7. Courage.**

(*a*) Cheerful endurance of little pains and discomforts; manliness and womanliness.

(*b*) Tale-bearing: when justifiable—*e.g.*, to protect the weak or innocent.

(*c*) In relation to creatures inspiring instinctive fear in children—*e.g.*, mice, frogs, spiders, and beetles.

## STANDARD II

(8—9 YEARS)

**1. Cleanliness.**

(*a*) In the home.

(*b*) In the school, playground, and street—*e.g.*, to desist from scattering paper and orange peel.

(*c*) Neatness in person and in work.

**2. Manners.**

(*a*) In speech: courtesy and clearness.

(*b*) In bearing: orderliness in the streets.

(*c*) How to perform a simple service—*e.g.*, how to carry a message.

**3. Honesty.**

- (*a*) Respect for the property of others.
- (*b*) Restoration of lost property.
- (*c*) Preserving and protecting property at home, at school, in parks and other public places.
- (*d*) In work.

**4. Justice.**

- (*a*) To companions, in the school, playground, and home.
- (*b*) To the less fortunate—*e.g.*, the weak, imbeciles, stammerers, deformed.

**5. Truthfulness.**

Promises and confidences.

**6. Courage.**

- (*a*) To follow good example and to resist bad example.
- (*b*) To confess faults or accidents.
- (*c*) Under difficulties: self-reliance.
- (*d*) In bad weather—*e.g.*, not to fear thunder and lightning.

**7. Self-control.**

- (*a*) In food: preference for plain and wholesome fare.
- (*b*) In bearing: the avoidance of wilfulness, peevishness, obstinacy, sulkiness, violent temper, and quarrelling.
- (*c*) In speech: the avoidance of rudeness and hastiness.
- (*d*) In thought: checking of evil thoughts.

**8. Work.**

- (*a*) Helping in the home.
- (*b*) The value of industry in the school.

*(To be continued.)*

## Human Nature

BY

MR. SAMUEL BLODGET, Minn., U. S. A.

Then know thyself, presume not God to scan;
The proper study of mankind is man.

THE poor are always with us, and so are the reformers. We have many proposed panaceas for human ills, very different from each other, but all warranted to cure by the inventors.

The trouble with many would-be-reformers is they are abnormal human specimens themselves, so much so that they cannot present any plan that is practical, that will be accepted, or that could be made to satisfy. There are elements in the human character that are apparently self-contradictory, yet they all demand a hearing, and the average consensus of opinion will generally prevail. All are satisfied with some things, yet no one likes them all. This average of public sentiment changes generally slowly, sometimes for the better and sometimes for the worse. Leaders in these changes do not have to be great men. If they are so organized that they sense the changes coming at the opportune time and voice them in a pleasing way they are the heroes of the hour, perhaps for all time. In this way they may become the heroes of a faction that never gain the ascendency.

Laws entered upon the statute books are not reforms. They may express reforms, and sometimes they may help in forwarding reforms. If they are enacted by parties for party reasons, they do not generally accomplish any good, however much merit they may have in themselves. Real reforms are evolutions in public sentiment, and are generally of slow growths. The wise reformer will not only consider the ideal he is after, but will think of the material he has to work on and to work with.

Reforms that are worthy to be called reforms are likely to be slow and worked out through the evolution of a higher sentimental consciousness. We can never remain long satisfied with conditions that do not harmonize with our natures. Many may believe a plan will be satisfactory that on trial will be found deficient, some points not being realized without experience. No conceivable method of government and laws can satisfy all, because of the difference in mental organization and habits of life, and because of a selfishness in the hearts of many that make them always seek for special favours.

The only way we can learn of anything is through its material manifestations. By the aid of them we form opinions, and also by what others tell us. Some are much more correct in judgment than others, but none are perfect in their judgment concerning matters of life. Each one supposes, where he has an opinion, that his opinion is correct. He cannot suppose different; for the moment he believes himself in error the belief has gone.

To know human nature we must study it in its multitude of moods. The same man is not the same on different occasions. It depends on which of his faculties are in the lead at the time. If one is of a susceptible and excitable temperament he may be so organized that at one time he may rob and murder, and at another risk his own life to save a fellow.

Man is said to be the expression of every life below him; that none of them can feel a sensation that he may not experience, and this may be true. It is certain that man expresses much more than is expressed by all the inferior forms. Perhaps it may be well to point out some of these differences. We shall think better of ourselves if we realize how much we are removed from the brutes.

Darwin supposed man was just a little more than the highest class of apes. He acknowledged a missing link or two in the chain of resemblance, but he did not sense the fact that these links are anything like such a number, and that they are so astoundingly great. If he had said these missing links may be counted by dozens he would have been within the literal truth, and not a sign of any of them, either living or in fossil form. All this, according to his theory, must have taken place in comparatively modern times. I take this as an almost certain indication that this noted man and all his followers have been in error. But if all the gradations were with us it would not prove the Darwinian theory; only historical evidence that such specie transmutations had actually taken place in nature without the aid of man could be real proof.

In this article I do not design to argue against this hypothesis except so far as pointing out the great differences between humanity and the brute creation will do it. My aim is to particularize concerning human attributes and indicate the road over which progress and reform must travel.

Human beings are by nature traders and gamblers.

They try experiments in every direction, in eating and drinking, and in methods of accomplishing their designs.

Man passes down the knowledge he gains by experience and investigation to the next generation, so it is stored and accumulates.

Man invents and uses machinery to aid him in his work. Man tills the soil to get the kind of food he desires and increase supply.

Man invents symbols and signals to express his ideas and emotions to his fellows, both written and oral.

Man organizes societies, both open and secret, for amusement, instruction and protection.

Man sings, constructs musical instruments and uses them. Man senses his relationship to a Creator, and constructs dogmas and methods of worship.

Man speculates as to his origin and destiny.

He speculates concerning the existence and manifestation of matter and all organized life.

Man contrives fashions in ever-changing variety, that the great mass of people find it difficult to ignore.

Man creates artificial desires, some very injurious. Man makes divisions in the performance of labour, one class doing one kind and another class doing another kind, for the purpose of making it more effective.

Man organizes governments for mutual protection and for mutual convenience and assistance. These governments punish, and not infrequently take the lives of offenders.

Man organizes mobs, transient in their nature, with the same end in view. I am not aware that any of the lower orders do any of these things, or that there is any evidence that they wish to.

Great and many physical differences are not lacking, but I will not mention them here. We are "fearfully and wonderfully made".

I assume that humanity may feel all the sensations and emotions that any vertebrate can and these additional ones that I have referred to. We live by these sensations and emotions. They all call for gratification and they all have their uses. The perfect man controls and regulates what we call the animal propensities; he does not crucify them.

Supposed reforms that set any of them at naught cannot be satisfactory. We do not feel all the emotions at the same time, only one or a very few; but in a normal person the intellect, will and moral sentiments are always on guard to restrain from excesses, and also a deference to public opinion, or what is expected and demanded in a social way.

Some of our sensations and emotions occur periodically; some at times when we do not perceive any particular relation to time and cause. Sometimes circumstances excite activity and sometimes we invite activity through will-power and volition. To keep a mental balance all our faculties must have their proper amount of exercise. When a faculty becomes dominant and preternaturally excitable and active no matter how intelligent and good-hearted the party is by nature he has ceased to be a safe leader. If he has become unduly sympathetic towards the masses he becomes what he believes a reformer, usually of the fanatical type. Animals never get into a similar mental mood; they never aspire to racial reform.

There is a far greater variety in human development than in any animal. This results in a variety of ways of looking at the phenomena we witness and in the lives we live. The suggestive environments we have lived in from early childhood also count largely in these respects.

There are few if any whose lives are not regulated in some degree by the moral sentiments, and the masses are in a very large degree. The world is full of moral grades, so to speak; yet all act more or less in accordance with the promptings of the faculties which are most active on stated occaions.

> "The knaves and fools by fits are fair and wise.
> And e'en the best at times what they despise."

The relative strength and activities of the different faculties is what we call character; but to judge correctly how one wiil conduct on a special occasion we must know his heredity, which includes the relative strength of his faculties and the excitability of his temperament, and we must know his environments from early youth. If he has "put something in his mouth to steal away his brains", this must be considered,

Each would-be-reformer believes he is the normal type; he believes the aim should be to develop all into his likeness. This must continue to be so, because we have no accepted guage of what a human being should be and can have none. The most of people conform to the average standard so nearly as to not noticeably disturb the social current. Crimes are the product of an inferior heredity or adverse environments, or a combination of both; but sometimes we do not know whether an act is crime or not. The popular verdict may be that it was criminal at the time, and afterwards that it was not or vice versa. We always judge from the knowledge and the development and prejudices that we may have. When we say this we know we have the criminal with us, those who are not a law unto themselves.

There is such a thing as being abnormally good. There are a few people whose consciences are always troubling them, though they live model lives. There are those whose sympathies unfit them to take care of themselves. This will be admitted, but the exact degree of selfishness that is desirable, cannot be stated with authority. Judging the future by the past we may expect criminal specimens for centuries to come. With no ideal, no accepted ideal to work for and, I hate to say it, no progress among the masses being made towards a scientific breeding, real progress must be very slow. We are sailing without chart or compass, and when an unpleasant experience demonstrates one error we immediately flounder into another. Universal aspiration points to something better, and we can hope we shall zigzag towards the light.

# Christ and the Profession of Arms*

BY

Captain J. W. PETAVEL

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"I came not to bring peace into the world, but a sword."

IN this age of tolerance and of peace, with its tendency to degenerate into an age of ease and indifference, we need to be reminded that our religion is founded on the teaching, endorsed by Christ, of prophets who spoke of the God of Battles; also that Christ, who said He had come not to destroy the Law but to fulfil, taught that "The Kingdom of God suffereth violence, and men of violence take it by force."

Christianity will not triumph until we recognize that it is not a negative teaching, telling us what we are not to do, but a positive religion, calling upon us to do great works. It is indeed the religion of strife, of those, greater than them that take cities, who rule their hearts, and who follow Christ's commands regardless of the consequences. Christianity does indeed forbid fighting under any conditions, because it calls us to the far greater heroism of those that turn the cheek to the smiter, and have no fear of them that kill the body.

But we may search the Gospels in vain for any word of Christ's categorically forbidding war, because Christ did not give negative commands. The law of Moses says, "Thou *shalt not*"; Christ says, thou *shalt* love with all thy soul; and the positive command includes the negative, for if we rise to the higher level we shall avoid everything that belongs to the lower.

The moment we understand the essential nature of Christ's teaching, we understand the attitude of so many Christians towards the profession of the soldier. Christ never told the centurion, whose faith He had not seen equalled, that he ought to leave his military profession. It would have been quite in opposition to His teaching to condemn military virtues, akin in so many ways to Christian virtues. He planted the seed of greater virtues, which would by-and-by take the place of the less.

Military virtues also are essentially positive, and, as a matter of fact, the feeling against the military profession is strongest in those who know the least about it. The military spirit is not one of hatred of an enemy. On the contrary, generosity and chivalry characterize the true soldier. The instances are numerous of soldiers running the greatest dangers to save an enemy who, for some reason, had ceased to be a combatant. The soldier is taught to be ready to give his life. The ideal of giving, not of taking, is fostered in him. The individual must be ready to sacrifice his life for the safety of his comrades, and the smaller unit be prepared to sacrifice itself for the larger. Military discipline is not servile, but a part of this spirit of self-sacrifice. The individual submits to a recognized leadership, because it is for the common good that he should do so. It is calumny to make any comparison between the soldier, taught to give his life, and the murderer who takes life. Until we shall rise to the height of heroic Christianity we shall need military virtues, just as mankind needed the law at first.

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* This article first appeared in the *Friend's Fellowship Papers* but, the author of it has been pleased to make some alterations and send it to us for republication.

The writer of this article has had exceptional experiences, which have compelled him to reflect earnestly on Christ's attitude towards the profession of arms. Brought up to that profession, he had spent many years in the army when, becoming in all his convictions a Quaker, though he had not been brought up a Friend, he found it impossible to continue. Leaving his profession, however, involved, besides its immediate consequences, the most serious rupture with relations. He was asked how he could justify a step having such consequences, and why he could not continue in the profession that has been followed by so many of the noblest of Christian men, who not only accepted their position as soldiers, but appreciated the military profession as one which develops truly Christian virtues.

But Christ spoke to those that have ears to hear, and they must obey. Those who are the first to hear are not necessarily the best, but those to whom, for a variety of reasons, the teaching applies first. As Pascal says, we are sometimes strong by our weakness, and weak by our strength. Great Christian soldiers have often possessed in an extraordinary degree the qualities to make them leaders of men, in their own time. People who, in the fullest sense, live among men, and see them as they are, feel themselves called upon to support institutions which help mankind, and they see in the military spirit a great tutor to positive, and therefore essentially Christian virtues. But there are others whose limitations, as well as their special qualities, lead them to look more to the far ideal towards which the spirit of Christ is leading us. These people see how foreign militarism is to the true spirit of Christianity.

Those who, like the present writer, have been unbelievers until brought in a practical way to understand what Christ meant when He said: "The spirit of truth will bear witness of me", realize strongly, when they do understand Christ, that they are called upon to live a life of the most positive activity; one of protest against all institutions that are at variance with Christ's teaching, rather than of compromise with them.

The true soldier remains, however, the great example and inspiration, displaying those very virtues which should be conspicuous in Christianity, but which seem conspicuous by their absence from it in these degenerate days.

With the strongest possible emphasis Christ told us that we must do great works, so as to be a light to the world. He taught this by example as well as by precept. Not only did He call upon us to do great works, but He made us a scandal and a stumbling-block, so long as we do not accomplish the work of helping to the last and least of those who are in want, by putting Himself in the place of that last, and saying that whatsoever we fail to do for him we fail to do for Himself, our Saviour. And He took away from us every shred of excuse for not doing this work, by saying, with equally powerful emphasis, that strength would be given us in abundance to do what is required of us. "If ye had faith like a grain of mustard seed nothing would be impossible unto you."

But regardless of all that Christ says, modern Christianity stands a spectator to our great social ills, saying that it cannot help all the sufferers! It treats Christ's words as though they had never been spoken. Yet it is a fact ascertainable by all who will take the trouble to ascertain it, that Christians could indeed extend a helping hand to all who are in want, if only they would act intelligently together, instead of separately. Christ called upon us to act together like brothers in all things. If only we paid sufficient heed to Him to act together to do the thing which He has made a service to Himself, we should be able to rescue those who are in distress.

But first, before we accomplish this, we shall have to display the virtue of the soldier who, when a leader of proved capacity tells him plainly that he should do a certain thing, applies his whole mind to finding out how he is to do it, and succeeds for that very reason; which he would not do if, doubting his leader, he applied his mind to speculating as to whether he could ever do it or not. Christ has made our professions of faith foolish until we have saved to the last and least of those who are in want; therefore we must say we can accomplish this work and the only question is how are we to see about it.

Why are these people wanting in everything that labour can produce, whilst we have such perfect means of production that economists tell us that very few hours' labour a day would enable us to satisfy all our needs? What could be more anomalous than workers idle, whilst there are thousands of people wanting what their labour could produce. This arises from a very simple reason. No one puts tools in their hands and organizes them to produce things for use, but only to produce things for commerce; and commerce is uncertain.

We should organize people to produce things for their own use so as to be independent of commerce. A comparatively small production-for-use organization, employing the best workpeople it could obtain, would easily produce far more than the equivalent of what the workers would consume. Their surplus productive power could be used to create the machinery to employ more and more people.*

We need to understand precisely where other attempts to utilize our productive power have failed and why production-for-use organizations would succeed. Large industries, working under the best conditions, fail, sometimes, because they are costly undertakings equipped to produce things on a very large scale, and to make great profits, if they can get large orders. If, however, in the vicissitudes of commercial competition, they fail to get sufficiently large orders, they cannot defray their great establishment expenses. Labour and co-operative colonies, on the other hand, fail because they are not equipped on a large enough scale to produce things really economically. Also because they employ labour that is often totally unfit for the work it is applied to.

To gradually establish production-for-use industries, we might at first obtain control of some ordinary industries, and support them by giving them our custom, so as to make them pay, and then make them produce less and less for sale, and more and more for the use of their workers, as their numbers and variety increased.

At first they would not have any special economic utility, because they would have to sell a lot of their produce so would be merely competing with other industries. But the more they produced things for their own use, the nearer they would approach to being production-for-use industrial organizations that could employ an unlimited number of workers.

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* Production-for-use industries might, in a commercial sense, pay.

When we grasp the economic principles we see clearly how we should proceed to do the thing Christ asks specially and personally of us.* It is an economic law that the productive power of the labour of individuals working in an industrial organization increases with the number of people employed. If we began by employing the best workers we could find, the larger our organization grew the more it would be able to employ workers of inferior capacity till we had rescued to the last.

Now that we are no longer called upon to give up our lives in Christ's service, we must ask what else we are required to give. The answer is that we must take the trouble to understand first, why Christ called upon us to save to the last and least of those who are in distress—namely that our works may bear witness of our faith, and not that He wished to make mere philanthropists of us—and secondly, how we are to accomplish this. So long as we confess our faith in the easy and ineffective way, by making verbal declarations, and help our brethren also in the easy but ineffective way, by giving alms, we shall not accomplish what Christ asks of us. The kingdom Christ teaches of is not for those who go the easy way.

When we take some trouble to understand Christ, as He tells us to do, we see a glorious horizon opening itself before us.

Christ tells us to unite the whole world in one flock, of which He is to be the shepherd, and we see clearly that we can bring about the fulfilment of His command.

Christianity must triumph, because, as mankind advances, people realize that authorities are conflicting, and that there can therefore be no guide but the inner light. He who said: "Abide in my word and ye shall know the truth"; who told us to cultivate the spirit of love whence proceeds the spirit of truth that leads to knowledge, gave the only true guidance. The world, as Christ taught, is drawn to those who do great works: "Believe me for the works' sake", and there is a great work for us to do whereby we shall draw mankind to Christ.

Christianity is losing ground now because it no longer does great works. In the early ages Christians were heroic, and their deeds of heroism won people to Christ. Now they have an equally plain call to be intelligent, so as to be able to save to the last and least of those who are in want, under our complicated industrial system.

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* See the publications of the *International Christian Union for Social Truth and Work*, obtainable from the Colony at Stanford-le-Hope, Essex. It is problematic whether anything approaching a complete production-for-use organization would ever be necessary, as the first steps towards it would probably put an end to unemployment.

† The Witzwil Colony, Berne, Switzerland, employs vagrants, and makes them self-supporting. It is a matter only of putting them to a kind of work that is suitable to entirely unskilled labour, and this can be done in a large organization.

Each age has perfectly clearly and perfectly naturally its work for Christians to do. The early Christians paid heed to Christ's command not to fear those that kill the body, now we are called upon to heed His command, to be His friends, understanding Him.

Christianity is at present between the two duties. There will be no awakening out of this condition until we realize that the call to action is to every individual. There are witnesses to prove, economic facts to testify, that Christ did not ask impossible things of us; that we could do the great works He demands of us. Every one of us is responsible to examine these witnesses, and, having examined them, to cause their testimony to be heard and heeded of all. *

But modern Christians, inert collectively and inert individually, do not so much as attempt anything great. The churches do not try to do more than to give alms, which is evidently futile. Individuals do not even bestir themselves to inquire whether perchance the work Christ calls upon it to do can be done!

Clearly modern Christianity has to take example from the soldier and imitate his virtues; and with Christianity, lacking in virtues, in the true and positive sense of the word, not attempting anything heroic, we need militarism.

When, however, we cease to need it, it will cease of itself, Europe has enjoyed peace during the last years for two reasons: one that the warlike spirit has abated, the other that the cost and material difficulties of war have become so great that Government dare not embark on military enterprises in face of this diminished military ardour of the people they govern.

The moment we solve the problem of unemployment we shall not only create the better social conditions, which always have the effect of diminishing the warlike spirit, but we shall enormously increase the material difficulties of war. When production for use has been estab-

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* The *International Christian Union for Social Truth and Work* is a group of people organized to make these facts known. Particulars from the Rev. A. Ryland, Social Settlement, Stanford-le-Hope, Essex. It hopes that the time will soon come when it will cease to be a separate organization because all Christians will realize their duty to call the witnesses that prove Christ's wisdom and the truth of His teaching.

lished we shall have industrial armies which will construct systems of fortifications which will make invasion extremely difficult.*

The whole matter of social reform and of peace is in our own hands. Christ, who says, "If ye had faith . . . nothing would be impossible unto you", spoke the truth, and a clear and evident truth, in this connection; when we believe, we shall do these great things, and then the world will believe in Christ in whose name we have done them.

## Notes on Sufism

*(From the Masuawi of Mantana Jalal-uddin of Rum)*

BY

Prof. M. ISMAIL ALI

*(Continued from our last issue)*

### STORY OF THE SLAVE GIRL

A powerful monarch (soul) of his realm (body) fails in love with his slave-girl (reason). But the girl rejects the suit of her master as she is already in love with a fickle and faithless goldsmith (the world) who has deserted her, and pines and sickens in her love for him. The king, being ignorant of the true cause of her sickness, summons the help of the quacks and charlatans of his court (the senses), each of whom prescribes a different remedy, but all to no effect. At last the king, being driven to despair, invokes Divine help, and is answered. A celestial physician (inspiration or intuition or a true spiritual guide) arrives at his court. He makes a correct diagnosis of the girl's disease, advises the king to unite the slave with the goldsmith, and, when the re-union has produced the desired recovery, and familiarity has bred in her contempt for the goldsmith, to remove the latter from their midst by slow poisoning. The king carries out the advice of the physician to the letter, and finally succeeds in not only weaning his mistress from the love of the goldsmith, but also winning her love for himself.

The moral is that as long as mind is fettered with the love of the transitory things of this world it cannot be the true consort of its lord the soul, and the love of God, which is the outcome of their union, cannot be attained to. One cannot worship mammon and Jehovah at one and the same time.

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* This way of rendering war impossible is dealt with in the current annual of the Alliance Scientifique Universelle.

## IDEAS

Ideas of "friends" or the true "Sufis" are the reflections of the names of God, which are the realities of things: (His knowledge) i.e., true. Aye, the friends see the essence, the ego, in the attribute; they behold the supreme truth, hence theirs is the perfect knowledge. He who knows the secret of "destiny" in the stage of "Baqā" (post-mortem existence): the sanctified and holy and selfless life which follows the complete mortification of the flesh—sensual desires—sees the "fixed" real "ideas" or types of things, and thus draws his knowledge from the same source as the Deity Himself. His knowledge is independent of the senses. He dreams and his dreams come to pass. He sees vividly what the philosopher and the scientist conclude speculatively and in haphazard manner,—his vision is superior to scientific observation. The perfect man sees with the eyes of God, he sees good in everything, finds everything "good". Since he can see the reality, the motive and the object all in one glance, evil, vice and sin throw away their hideous masks in his presence, and appear as "ultimate good".

A graduated Sufi or perfect man recognizes his responsibilities, and scrupulously carries out his duties. Disrespect and license arise from cowardice and wilfulness, fearlessness of God from pervertedness, and leads to damnation. Witness the rebelliousness of Satan and his consequent fall.

It is impossible to describe "Sufism", in words, for description is possible only in 'absence', impossible in 'presence'. Hence those who are in a position to describe Sufism are unable to do so, and those who can are yet far away from being in a position to describe it. The sun shining at mid-day neither needs nor allows description by those who can see. Human soul owes its light and existence to the Divine soul just as the moon does its to the sun. God is the sun and centre of the spiritual world as our great luminary is that of this physical world, but with this difference that it is possible to imagine other suns and other material worlds, but it is absolutely impossible to think that more than one Supreme Being exists.

Sufism consists in dying from "self", and living with God. To follow the "path" of Sufism is to reform one's natural disposition: motives, thoughts and actions—to cultivate a selfless personality, to acquire virtues, to completely surrender one's own will to the universal will—the will of God.

Sufism is philosophy freed from its defective elements of doubt, scepticism, misanthropy and pessimism.

A Sufi philosopher, realizing that whatever he possesses, his own life included, is not his personal property but a debt lent to him by God, is taught to attach his heart to and to place his happiness in—not the temporary loan, but the giver of that loan—the pleasure of God. He is ever ready to return the debt of nature with good grace. The Sufi follows one rule of conduct: to imitate God—to be good.

There are two kinds of "states" or spiritual elevations which come upon a Sufi, viz.: (1) Hāl or temporary state, which is an inspiration, ecstasy or transportation occasionally happening to a Sufi, e.g., on hearing some soul-stirring and inspiring song or music. This state does not last long but soon disappears as suddenly as it comes. (2) Maqam or established position, which is more abiding and in which, in spite of the elevation of the soul above this world and self, the fortunate possessor of this state is more self-possessed, differential and doubtful than in the former one. He recognizes his responsibilities, and, though able to do away with conventions, rules and observances, and possessing the power of working miracles, conforms with the customary laws and ceremonials, and exhibits his wonderful powers rarely and in case of extreme necessity, knowing full well that the power is not his own but of God, who, though perfectly able to dispense with custom and habit, yet, in his supreme wisdom, prefers to act by rule and habit. This matured Sufi puts everything in its right place, i.e., is just, and observes the requirements of time.

(*To be continued*)

## EDITORIAL NOTES

TACITUS says: "The lust of fame is the last that a wise man shakes off."

WE do not want words that please the ear (flattery), but those that lead to virtuous deeds.

VIRTUE is true honour.

SHOW is one thing and reality another.

LET us be good and upright at once. There is no use of thinking we will live one hundred thousand years.

WHEN once Socrates saw various articles of luxury spread out for sale, he exclaimed: "How much there is in the world that I do not want."

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"OUR duty of all duties," says Dr. Stanley Hall, President of Clark University, is to transmit the sacred torch of life undimmed, and, if possible, a little brightened, to our children's children in *saecula saeculorum*: this is the chief end of man."

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"THERE have been times in the history of society when either the state or the individual was everything", says the *Daily News*. "We are groping our way slowly and tentatively, not without error and blundering, to an ideal of citizenship which gives proper weight both to personal initiative and to human fellowship. We are coming to see dimly and theoretically that the individual must live through the society and the society live through the individual, and the task that lies before us is to shape this England of ours into such a fellowship of free men and women. It is a task that cannot be accomplished unless we look upon public service not as a nuisance, or even as a duty, but as natural to us as the striving we make for ourselves or our kin."

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BRAHMINS are only five per cent of the population of India, but form eight-five per cent of the educated people.

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ONLY two per cent of the people of India live in towns. All the remaining 98 per cent live in comparatively small towns or villages or in the rural districts. Moreover, two-thirds of the whole population live by agriculture.

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COMMISSIONER BOOTH-TUCKER says: "Some very wrong notions exist," he went on, "about the government of India. It has more self-government than any country in the world. The 3,700 superior judicial offices are all held by natives with the exception of about one hundred. There are 742 municipalities, and their 9,800 members are almost without exception natives. There are 15,800 members of 1,073 district boards, all of which are natives. These are half nominated and half elected."

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"LIFE and its Mission" is the subject of a lecture by Mr. Kopargam Ramamurthi, B.A. The lecture is very interesting. The wrongs involved in our various social relations are very nicely pointed out.

THE contributions of various groups within the Indo-European family have been diverse. The great contribution of Greece has been art, of Rome, law, and of the Teutonic world, liberty. While the most conspicuous contribution of both India and Persia has been *religion*.

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"THE God Varuna in the Rig Veda" is the subject of a paper read by Dr. H. D. Griswold before the Society of Comparative Theology and Philosophy of Cornell University, on the 22nd January last. In the first part Rig Veda is considered in relation to the present awakening in India. He says: "It is a remarkable fact that the present awakening in India is characterized by an optimistic appreciation of the good things of this life. In this respect, Young India is clasping hands with the Old India of the Rig Veda." The many things that have contributed to this awakening are then stated. In the second part ten hymns of the Rig Veda, devoted to Varuna, are explained. Their penitential character is pointed out, and they are shown to be strikingly similar in spirit to the Hebrew and Babylonian penitential psalms.

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THE United Provinces Social Conference and the Madras Provincial Conference adopted resolutions requesting Government to enact legislation removing doubts as to the legality of inter-caste marriages. The other provinces are also in favour of the proposal. We hope that legal sanction for inter-caste marriages may be sooner granted.

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WE are glad to learn that all the four ladies who appeared for the B. A. Examination of the Calcutta University from the Bethune College have come out successful.

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THE Revd A. Wesley Mill, writing in the *Indian Witness*, describes the Hindu Temple in San Francisco as a combination of a Hindu temple, a Christian church, a Muhammadan mosque, a Hindu *Matt*, and an American residence. "The building", he says, "cost sixty thousand dollars." Its services are attended by a company of from thirty to one hundred. "The temple in San Francisco", he writes, "is unlike some of those one will find in Benares. Here one finds the approach as clean and beautiful as to a cathedral, and the *swami* dressed as American Christian clergymen. The manure from sacred cows, the holy monkeys, the licentious pictures, the temple girls, the hideous idols and grotesque stone bulls are all missing. In the Hindu temple in San Francisco, the character and teaching of Christ are constantly held up before the pupils of the Vedanta society. The Bible is one of the textbooks of the school and throughout the temple there is evidence of the purity and the refining influence of Christianity."

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THE question of removing women of ill fame from the vicinity of educational and religious institutions and from public thoroughfares is engaging the attention of the authorities in many parts of the country.

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WE are sorry to learn that Sir Balchandra Krishna, who used to speak from the platform of Social Conferences, has recently celebrated the marriage of one of his daughters at the tender age of eleven or twelve.

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THE first Andhra Hindu Ladies Conference met at Guntur under the auspices of Stri Sanatana Dharma Mandali, at Arundelpet, Guntur. Delegates came from Cocanada, Rajamundry and some other places. In all five hundred attended. Important resolutions, advocating female education, literary and industrial, *bhakti*, duty, etc., were passed under the able presidency of Srimati Pulagarta Lakshminarasamancha Garu, Editor of "Savitri", Cocanada. The Conference was a great success.

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MR. V. SREENEVASA ROW of Berhampar sends us an article on the "Secret of Success in Social Reform", strongly advocating State interference in social matters.

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THE following Acts already passed in British India have reference to social matters:—(1) Act XXI of 1850 (Freedom of Religion). (2) Act XV of 1856 (Hindu Widow Marriage). (3) Act XX of 1863 (Native Religious Endowments). (4) Act VII of 1866. (Bombay Hindus' Liabilities from Ancestors' Debts). (5) Act XXI of 1866 (Native Converts' Marriage Regulations). (6) Act XXI of 1870 (Hindu Wills). A few more may be added, notably the Age of Consent Act and the Malabar Marriage Act.

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FROM the *Daily Post*, Bangalore, we learn: "The Widows' Home, which was opened three years ago by Rai Bahadur A Narasimma Aiyangar, late Durbar Bukshi, has been prosperous. There are at present thirty-two pupils, of whom seventeen are resident. Their upkeep is met by Mr. Iyengar's private purse. The total cost for all purposes amounts to Rs. 500 per month. Rai Bahadur Narasimma Aiyangar is now taking steps to amalgamate the Home with the Maharani's College so that it may continue prosperous in future.

A REFORMED marriage took place in the Dev Samaj Sadhan Ashram at Shikarpur on the 15th June under the auspices of the Dev Samaj. The bridegroom is Sriman Dayaldas M. Bhambani of Shikarpur and the bride is Srimati Lakshmi Devi. Both had attained majority. At the dinner, given in honour of the marriage no distinction of caste was observed, persons belonging to various castes of Hindus dined together.

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THE infant marriage of a niece of the Honble. Mr. P. S. Sivasawmi Aiyar, Advocate-General of Madras, is much to be deplored.

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THE Madras Provincial Social Conference opened its sittings at the Conference *pandal* in Kurnool in the presence of a large gathering of gentlemen, a few ladies also gracing the occasion with their presence. Mr. S. V. Narasimha Row, Chairman of the Reception Committee, welcomed the delegates in a short speech Mr. K. Natarajan was then elected Chairman of the Conference. He then read his able speech. Resolutions on education of women, age of marriage, *varasulkam*, position of widows, Civil Marriage Act, depressed classes, indentured labour, intermarriage and interdining, anti-nautch, temperance and foreign travel, etc., were passed.

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At the Second General Assembly of the South India United Church, Mr. J. P. Cotelingam, M.A., of Bellary was elected President The ability and the courtesy with which Mr. Cotelingam conducted the business amply justified the choice.

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An important feature of the anniversary celebrations of the British and Foreign Unitarian Association of London was a public meeting to commemorate the hundredth anniversary of the birth of Theodore Parker, which was very largely attended. The President of the Association, Mr. John Harrison, opened the proceedings, and five distinguished speakers spoke on Theodore Parker and his environment. Similar meetings were held in several places in the U. S. A.

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REVD. MR. CHARLES W. WENDTE'S explanation about the undesirable change in the name of the International Council of Unitarian and other Liberal Religious Workers is published in the *Indian Messenger*. It appears that if the word "Christian" had not appeared in some part of the title in Berlin, it would not be possible to hold the congress at all. It is hoped that even the word "Unitarian" may be omitted at the next congress.

MR. BALFOUR is reported to have said in the House of Commons that "Egypt and other oriental countries had never shown a trace of capacity for self-government. Their great contributions to history were made under absolute government".

IN the course of his lecture, Mr. Theodore Roosevelt, the Romane's lecturer for 1910 of the ancient university of Oxford, laid a vigorous emphasis on the old truth that 'righteousness alone exalteth a nation'.

A troublesome and wearisome dispute, which has continued at intervals for nearly a century between England and the United States with reference to the Newfoundland Fisheries, is now in course of being settled once for all by arbitration before the Hague Tribunal.

## ACKNOWLEDGMENT

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## Musings in Solitude

BY

Mr. S. H. JHABWALA, B.A.

> "With an eye made quiet by the power
> Of harmony, and the deep power of joy,
> I see into the life of things."

THE night is calm and the whole whirling universe is quiet like silence herself embosomed in the arms of rest. The whole is still and the moveless solemnity that is felt is like that which precedes the throbs of heated blood in the heart of activity.

Calm is all nature like the resting wheel.

The liquid ophir of the ocean only peacefully moans against the echoes of its self that come incessantly with faint languid pauses from the distant mountains that surround its wavering waters, intervening the rise of the sun of the azure night and human expectancy thereof; and, thereby, adds a loving charm to the sacredness of peace and the feeling heart of man. The aerial vacancy of the earth is filled with the serene lustre of the pearl—like stars studded on the vast velvet of the clear spheres above. The whisper of the shadow of night shows forth the obscure glamour of the visitations of a breath fleeting like the ghost of that meteor that flame-winged shoots itself deep into the solitude of yonder cave illumining its abyss with a burst of finality—the meteor that but erewhile gleamed upon the vocal treasures of earth's man-kingdom.

Hark! the last object of the enamoured soul is past. Once more the stars breathe breathlessly in their heavenly bed of peace. The ocean rolls on. The earth spins on her own music and the weird world in harmony with midnight prolongs her own solemn dirge upon the theme of sorrow in the quiet halls of pensiveness.

The midinght makes a weird sound of its own stillness,

Dark space scarce disturbed by an occasional faint glimmer of Venus or her satellite spreads its owl-wings upon the omniferous world. One feels himself in

" That blessed mood
In which the burthen of the mystery,
In which the heavy and the weary weight
Of all this unintelligible world
Is lightened".

The mystic cloud overhangs its sable shadow upon the silver dreams of scented roses in yonder holy caves of God where the waters flow gently. The soul twangs its magic in accordance with the breathing life of nature.

" How oft
In darkness, and amid the many shapes
Of joyless daylight, the fretful stir
Unprofitable, and the fever of the world
Have hung upon the beatings of my heart. "

Poor world! Weak mortal that is dead and lying in her bosom folded in the swaddling clothes of sleep for death and sleep are one say the philosophers! How nothing-like ye seem compared with this last everything of living nature! Insignificant abode of man! Inane dream in the existence of this valid universe! Thou art yet art not in truth—an unreal vision thou. Thou seemest to be and being is no positive certainty of existence. Thou art an abnormal touch atlas-like that fetter man in thy binding clod of earth and keepest him wallowing therein in thy narrowness like the mind of superstition that holds imprisoned a decrepit soul in its icy chains of misery. Feeble mortal! Art thou weaker than this mighty all! Art thou a mere subject in this kingdom of spheres! Art thou obsequious to its ordained law!—a mere mock-song on the wheel of the Fates! An insignificant particle in this gorgeous be-all!—a mere helpless infant at the mercy of the unintelligible organism of this surrounding mystery! Art thou but a dream-aspect of the vanity of nature—a similitude that exhibits but a nonentity in the splendid circle of this stupendous area! But an ephemeral shadow in the conspicuity of reality! No. Thou art not that—not a shadow, a not-be, insignificant and mortal, not a shadow in the kingdom of life, a reflected transcience—but a permanence in the existence beyond the domain of God in whom is all the concentrated energy that actionizes the whole vital force, truth and reality. Thou art but a verisimilitude of the be-all of the Lord. Though thou wast made out of dust and thy body is of clay, yet thy soul is of the Chief Purusa. The Brama-Atma breathed that soul in thee. Therein is the reflected glory of the glorious Prana emanating from every energy. That is what constituteth the great Thee, thy Purusa and the virtue and validity of Being. Thy flesh shall perish as it ever doth and mix with dust whence it arose, but thy spirit shall endure till eternity. Life after life it shall regenerate into sacred and novel births bettered by the holier impressions of time and knowledge. Life after life it is prone to inferior generations worsened by the wicked impressions of evil in thought, word, and deed.

*(To be continued)*

# Thoughts on Life and Religion

BY

Pandit JWALLA DAT JOSHI

1. When a man does not feel for others, rest assured he has no religion.

2. Real religion is being and becoming. It has very little to do with scriptural dogmas.

3. The cardinal points in all religions are the same. It is practice that is wanted everywhere.

4. Real religion means the cultivation of the attributes of God which are latent in man.

5. If in this world people were rewarded and punished as they deserved, they would cease saying that the ways of Providence are mysterious.

6. Adversity is the dilapidated schoolroom through the holes or crevices whereof comes the real light.

7. It is much better to play with innocent children than waste your time in idle talk with grown-up people.

8. The breath of flattery is most welcome to men and women.

9. Self-surrender is the only path that leads to God. Pray that He may make His abode within your heart. Act as if you were acting in His presence and all shall be well.

10. The best way of remaining happy and content is to analyse what you really want for your existence in this world and to give up what you really do not want. This will help you to discover the true value of things and you will not hanker for things that have no value.

11. Man is neither a saint nor a sinner. He is like a young child in school always learning by his mistakes.

12. If people, instead of judging others, could turn their eye inward, they will judge no more.

13. If you want to get morally strong be what you seem.

14. There is nothing like forgetfulness of self in serving others, free from desire for reward. All real happiness comes from a selfless action. The time spent in helping others is the happiest time.

15. Solitude and meditation help spirituality.

*(To be continued)*

## TOPICS FROM PERIODICALS

### Love

From *The Divine Life*

LOVE is an all-pervading sense of goodness which has its seat in the souls of men and animals. Hence it is an internal feeling, having neither form nor shape. Human love may be likened to a tree with its branches and fruits as shown in the accompanying illustration.

BRANCHES

Purity, selflessness, humility, meekness, compassion, good-will, self-control, patience, self-conquest.

FRUITS

Intellectual clearness, joy, invincible confidence, courage, satisfaction, happiness, plenty, calmness, restfulness, knowledge of truth, equipoise, contentment under all circumstances, love and reverence from others, gladness, success, peace of mind, true judgment, refinement, health, honour, mental power, far-reaching influence, enlightenment, wisdom, insight, profound peace.

By carefully studying the Tree of Love we find all the by-ways of Blessedness open for us and we absolutely need nothing further. But how many are there who evince this feeling of true love towards all men and animals alike? Knowing is one thing and feeling is another. No one can describe the feelings of pleasure or pain but the participator himself. A mother can only express the feeling of pain which she had during child-birth and no one else. So also love must be felt in order to be appreciated. The majority of mankind continually mistake selfishness and lust for love—hence they bestow it on the preferred ones and neglect or discard the others. Such is not Love. Love is a free-will offering and is intended for one and all, and by its great power of attraction has created for itself an open sesame with its portals wide open to receive all comers who will. Love is no respecter of persons. It is capable of embracing the saint and the sinner, the good and the bad, the old and the young—providing they follow its path. To be totally absorbed in this Tree of Bliss means the highest state of perfection, and as we are aware that no man is perfect, it is no reason why we should not try to obtain as high a state of perfection as possible. For, remember, it is the *only* path to Spiritual Realization.

Most beautifully has our beloved Moses commanded us "to love our God with all our heart, and with all our soul, and with all our might". (Deut. 6. 5.) This injunction he gave us because he considered it to be the *only* way through which we would be able to continually keep ourselves in the path of righteousness—thus doing away with sin and confusion. And so important did he consider it that he said, "And the words which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be the frontlets between thine eyes. And thou shalt write them upon the post of thy house, and on thy gates." (Deut. 6. 6-9.)

All this Moses commanded us to do in order to develop this internal affection of ours to the highest possible degree. So it is our bounden duty to cultivate our feelings of love, for if we fail to love our fellow creatures, who can be perceived by our senses, then how is it possible for us to love God the Invisible, who is above the understanding of our senses? A man gives that which he possesses; but since he cannot show true affection for his fellow creatures he is said to be void of love. Hence he cannot bestow nothing on something.

In this physical life we are closely connected with one another in our actions, and our selfishness is responsible for the innumerable inhuman deeds which are being continually enacted both toward men and animals. We are continually trying to swallow up one another only for self-gain, and this shows a lack of affection on our part. A man who loves his fellow creatures can never do a single wrong act. His actions are under the control of his own heart, and when the heart beats under the warmth of love, all hatred, envy and selfishness vanish. He cannot think of anything evil. His thoughts, coming from within, are pure and true, and his actions are bound to be guided by sincerity and truthfulness.

God is Omnipotent, Omniscient and Omnipresent. He is All-Pervading and All-Embracing, and he beams down on all his creatures with His Infinite and All-Pervading Love. Therefore Love is a Divine attribute handed down to us by Divinity Himself, and if we would follow the path of righteousness, as God wishes us to, we in our turn must also pour out Divine inflow of love equally on all our brethren in the same way as our Divine Father does. The rays of the sun shine equally on all. But they derive their power from the sun. It is the sun's rays, and it is part of the sun which is the whole. So, also, we derive our power of loving all creatures alike from God, who shines on all. He is the whole, and we the parts. By erecting a cover we keep away the luminous shine of the sun; so, also, by forming within our minds veils of envy. hatred and selfishness, we too, in our turn, hinder that Divine Ray, Love, from beaming on all. And it is the suppression of this outflow of affection that has brought about the downfall of mankind, and man will continue to be chained to the bonds of matter so long as he diverts from the paths of Love. Dear Brethren, let us remove these barriers of envy, hatred and selfishness, and let the sunshine of Love flow out, thus uniting ourselves with that Divine whole, Our Blessed Father, who is in Heaven. Amen! Peace be unto you.

## Glory is the Effulgence of Felicity

From *The New Age Magazine*

THE Glory of God means the Glory of All Good. What is Glory? Glory is a word of infinite significance, beyond my power to express. Like all great words it starts right down here on earth, and the dictionary meaning of human glory, and physical glory (illuminance, brightness) is correct and fully adequate. But when it defines divine glory it is generally quite correct, but inadequate.

This is because divine glory is so much above human comprehension. Now, understand, divine glory is never self-glory, in any aspect. Human glory is. But divine glory is always the Glory of God—the Glory of the All Good. And this All Good is Personal, of course, with a Personality far transcending that of the evanescent glow-worm personality of man. It is always *otherness* personality—never the big I. And yet that other personality contacts man, looks him face to face, and surrounds him. And this Personality is Glorious beyond compare, when the scales of sin fall from man's eyes, and he sees himself surrounded by the glory of the Kingdom of God.

How to find this glory—this kingdom of heaven which is within you. Glorify God (the All-Good—know what this means) in all his works. Glory means love, of course, and honour, and loyalty, and reverence. And it means all the lesser benign graces which grow out of these divine qualities.

"*Praise God*" is "*Glory God*" as exercised by man in recognition of God. It is the man-end of the compact of God-glory, and it sets man in true relation to God not as a puffed-out, egotistical individual man, inflated and infatuated with his own ignorance and self importance, but lost as a selfish-self in the selfless-self of the joy of entering-in to the Bosom of the All Good. This is the inner quality of praise to God—losing oneself in the Beatitudes of God—entering into the Felicity of the All Good.

The All Good, what does that mean? Well, it means all good, as we look out of ourselves and exercise it. It never means the good *as-us-is*,—never, never. And this good is recognized in a person, and the exercise of good is a personal exercise with some man, woman or child. And it is a recognition of the All Good in all things, and giving God (both a Spirit and a Person, like you are) all honour, praise and allegiance: all glory. *Glory be to God on High.*

Self-glory is degradation and bondage in sin. It is cutting man off from God—from the All Good. Human glory is a delusion and a snare, the *ignis fatuus* of sense illusion and human bondage. God's Glory is the Everlasting unto Everlasting, the ultra Sublimity of Being, the Supremest Supreme Felicity.

How to reach it? By glorifying life and in that life glorifying the Creator, Sustainer, and Substance of all life—the Good in All Things. Not an empty shibboleth, but a practical daily quest and exercise—looking away from self unto God.

## Life

BY

WILLIAM S. SHURTLEFF

Live your own life as conscience moves,
And heart and brain define you;
Resolved to fill, alone, the grooves
Your attributes assign you;
Not heeding much, if self approves,
That all the world malign you.

Be grand in purpose, brave in act,
As you and Truth decide it;
Swift in defence, slow in attack;
Then, what the issue, bide it!
If opposition bar your track,
Don't turn, but override it.

Stand close to all, but lean on none,
And if the crowd desert you,
Stand just as fearlessly alone
As if a throng begirt you.
And learn, what long the wise have known,
Self-fright alone can hurt you.

## Right Thinking Needed

From *The Universal Republic*

THE greatest need of the times is well regulated thinking. Speech and action come mostly from discordant impulses—men mostly talking and acting first, and doing their thinking afterwards, in regret of what they have said and done. The training in the school and the home is largely to blame for this. At school the child is crammed with ready-made ideas, when it should be taught to think for itself, and encouraged to give its reasons for dissent from or agreement with the ideas presented to its mind. It is not taught to judge for itself of the ideas that it is told to memorize, but it must accept them without question.

Take the matter of war, for instance, of which the school histories are full. If the child could be made to realize its horrors, its nascent sympathies for peace would be aroused, and the fighting spirit would not be automatically ground into its mind. We treat children mostly like automatons, and then, later in life, when they become criminals for lack of properly regulated thinking, we blame them for the chaos in which their minds are.

Some day we will realize that there is a science of right thinking, and that it is the most important thing in the science of life. And this is self-evident, for in all well ordered matters we must consult our mind and derive therefrom harmonious thought and instruction before we can wisely do the thing in hand.

Harmonious thinking strilds the Heaven of the being, for the harmonious thinker acts wisely and consequently makes his life happy. If he makes mistakes he has the wisdom to transform them to harmony. The man who thinks like an automaton is in perpetual chaos and unhappiness.

## Sorrow

From *The Christian Life*

ONE of the most refining, purifying, and beautifying influences upon the character—one of the teachers whom the world can hardly at present do without—is Sorrow. She comes pale of face and sad of mien, clothed in sable, and her relentless hand casts down our brightest hopes, ruthlessly takes away our dearest joys, strips our life bare of all we thought we could not live without, and then—what comes?

After the anguish of hope deferred, after the sharp pang of trust betrayed, of broken faith, of bereavement worse than death; after the disillusioning of all our fondly-cherished fancies, which erstwhile we deemed immutable certainties—what is left us?

Gradually out of the ashes of desolation rises the phœnix of self-reliance. We begin to feel an inward strength from the discipline we have passed through: we find that all has not gone from us—if dreams have vanished, realities remain. We have still ourselves if our props and broken reeds are taken away; we have still our work, and we can see it more clearly. Sorrow has given us the wisdom and the sympathy which before we lacked. Our judgments are less harsh; we find that "to understand is to pardon". A marvellous insight has been granted us, and an infinite pity is born within us for the weaknesses and temptations of others. The fair dove of peace broods over our spirit, and storms shake us not to the depths, as heretofore. Then what a mighty power for help and comfort to others is found in the soul which looks forth from the quiet face and steadfast eyes, telling of the silent conflict and assured victory, saying in its voiceless language: "Be comforted, sad heart! I, too, have trod the *via dolorosa* alone, as thou must tread it. I have conquered, so mayest thou. There is light beyond! As one by one thy hopes depart, be resolute and calm." Such are some of the fertilizing influences of sorrow upon minds who submit to it in the full persuasion that "good shall be the final goal of ill", and who, while constantly striving to mitigate and alleviate suffering and woe, both physical and mental, faithfully believe that behind the mystery of sorrow and pain lies an eternal purpose of education and discipline, and hopefully look forward to the time when perfected humanity shall need sorrow no more.

It were not well our lives should be
Naught but a dream of careless glee:
Our nobler self could never rise
To love's sublime self-sacrifice
Did sorrow ne'er, with ruthless hand,
The slaughter of self-will demand.
Then Peace and Love and Sympathy,
And Wisdom, blending all the three,
Enter, and claim the vacant seat
By Sorrow's purging fires made meet.

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# HUMILITY

BY

THE EDITOR

HUMILITY is the life and soul of piety. It is the foundation of every virtue. It is the essence of all religious duties. No man can say that he is in the right state unless he possesses this virtue. It is the man possessing this that can suffer no disturbance of mind. God dwells "in him that is of a poor and contrite spirit". Christ said: "Learn of me for I am meek and humble and ye shall find rest unto your souls." Although it was uniformly the office of a servant to wash the feet of guests, Jesus poured water into a basin and washed the feet of his disciples and wiped them with the towel wherewith he was girded. This was a symbolical lesson inculcating a lesson of humility. He did not wish that his disciples should be proud and unwilling to occupy a low place, but to regard themselves as the servants of each other, He said: "If then your Lord and Master have washed your feet, ye also ought to wash one another's feet. For I have given you an example that you should do as I have done to you."

We must therefore most gracefully submit to the meanest of good offices for the service of man and for the sake of God. We must serve God in low as well as in high places. Offices the most menial cease to be menial if they are wrought in love. The easy capacity of great affections for small duties is the peculiar triumph of the highest spirit of love. "They who abase themselves shall afterwards be exalted." There is no harm in occupying the very last place in the world.

According to the Bible, it is pride that cast Adam and Eve out of Paradise and brought all the woe. It subsists where ignorance and sensuality, lies and falsehood, lusts and impiety reign. It claims something to which the person possessing it is not honestly entitled. The proud man is rendered selfish by his holding on to it. He becomes unselfish by the surrender of it and falling down into the place where he should rightly be. The very consciousness of pride is itself proof of a moral condition far from superior. The desire of being more fortunate, more honoured, etc., for its own sake is selfish because we do not wish others should compete or participate with us in the matter. This is *injustice.*

"God resisteth the proud and giveth grace to the humble." The proud in spirit are 'troubled like a sea', perpetually tossed and driven by the fierce commotion of anger, envy and hatred which never suffer them to be easy and composed. The poet says:—

Mark when tempestuous winds arise,
The wild confusion and uproar;
The ocean mingles with the skies,
The wrecks are dashed upon the shore.

No less confusion wrecks the mind
By vice and vanity engrossed!
When reason is to rage resigned,
And in the whirl of passion lost.

Oh, self-tormenting child of pride,
Anger, bred up in haste and strife,
A thousand ills, by thee supplied,
Mingle with gall the cup of life.

Happy the meek, whose gentle breast
Is calm as summer's evening beam;
His heart enjoys perpetual rest,
His life glides like a passing stream.

To abound in wealth, to build fine houses, wear fine dresses, to look beautiful in our persons, to bear titles, to be above other men and to command them, to be looked upon with admiration, to defeat our enemies, these are some of the things to which proud persons turn their thoughts. Let us examine what these are.

The pride of wealth is foolish. Inherited wealth is a piece of good fortune. If wealth has been acquired by talents and energy, let it be remembered that there are higher grades of talents than those of acquiring money. Of course, fraudulent methods give no credit. The student, the scientist, the poet and the philosoper have higher aspirations than the desire to be rich. They may be left poor, but it must be remembered that they have subordinated this money getting to a nobler purpose. The idleness to which wealth may lead is no recommendation. The body requires work or else it will become diseased. It is vain to struggle for wealth and other ambitious desires of the flesh, but we must look forward to things beyond this life· The kingdom of heaven doth not consist in wealth but in innocence and good works.

Sadi, the Persian poet, says:—

> Is drinking water ever different,
> If its vessel be golden or eathern.

Jeremy Taylor, speaking of the pride of learning, says: "Our learning is then best when it teaches humility, but to be proud of learning is the greatest ignorance in the world. For our learning is so long in getting, and so very imperfect, that the greatest clerk knows not the thousandth part of what he is ignorant of; and knows so uncertainly what he seems to know, and knows no otherwise than a fool or a child, even what is told him, or what he guesses at, that except those things which concern his duty and which God hath revealed to him, which also every woman knows, as far as is necessary, the most learned man has nothing to be proud of, unless this be a sufficient argument to exalt him, that he uncertainly guesses at some unnecessary things than many others, who yet know all that concerns them and mind other things more necessary for the needs of life and commonwealth." In *Economy of Human Life*, we read: "The first step towards being wise is to know that thou art ignorant; and if thou wouldst not be esteemed foolish in the judgment of others, cast off the folly of being wise in thine own conceit."

The pride of caste is another fraud. The mere accident of being born in this or that caste is no honour. It is all a tissue of lies.

In the same manner all other kinds of pride can be shown to be mere frauds. True rank consists in service and in "being of an approved disposition" as the poet Sadi would say. None is lower and none is higher than the other. Every one must discard the desire to become superior. Real superiority is willing to be shared, and he who takes the lowest position is the highest.

We want even things whose value we do not know because they are admired in the world. We wish to have our houses richly furnished, because we are afraid we may be called poor. We are afraid of dwelling in humble cottages, because we think the world may neglect us. We want rich clothes so that the world may not place us amidst the low people. We would submit to all sorts of haughtiness of others if we are not afraid of being called cowards. All these we do because we want to be great in the eyes of the world. Pride puts its trust upon men and not upon God. There is no dishonour in being little in the sight of men. It is in the sight of God we ought to be great. It is He who will bless us to all eternity. The world has no more concern about us than about the meanest animal that dies in a ditch. The moment we die we are forgotten and the world goes on as well as before. If such is the treatment the world gives us, why should we attach so much importance to its opinion while we are alive?

Let us not be sorry when the world overlooks and despises us. Their neglect and contempt can do us no harm. If we only bear them with humility, we will be rewarded with peace and satisfaction. If we cannot be humble, and if we are to employ our thoughts in the things of the world, we will be obliged to forget God who is our only hope.

Let therefore every second, minute, and hour be one of humility, let us condescend to all the weaknesses and infirmities of our fellow creatures, cover their frailties, love their excellent qualities, encourage their virtues, relieve their wants, rejoice in their prosperity, share their adversity, overlook their unkindness, forgive their malice, hatred and envy, be a servant of servants and condescend to do the lowest offices to the lowest of mankind.

# Material and Spiritual

BY

MR. F. J. GOULD

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THAT noble thing called Life manifests itself in material forms, whether in plant or animal, and this simple fact is of far-reaching importance in politics and education. On the one hand, the material or bodily existence demands nurture, protection and respect. On the other hand, the Inner Life demands freedom to grow, to hope, to influence, to love, to understand. If we neglect the body, and do not study the problems of health, sanitation, housing, clothing, diet, exercise, and environment, the life within will be mean, dwarfed and dejected. If we neglect the spiritual existence, the body itself will lack virility and beauty, and our shabby souls will reflect themselves in the vulgar quality of our chambers, our villages, our towns. In politics, therefore, it is a prime necessity to improve the material condition of the masses of the people; and this reform should take precedence of all others, in order that the foundation of a genuine religious life may be laid. And, in education, the chief aim (as our Moral Education League states) should be the formation of character, so that the spirit of honourable citizenship and fraternal service may glorify and beautify the material existence. In the present paper I propose briefly to speak of the methods of moral education in relation to social and material betterment.

In the book which I am preparing for *the moral instruction of the young in India,** as well as in the similar books composed for English children, I have tried to strike the note of service of the common weal, and to introduce examples which illustrate civic devotion. For instance, the British soldiers who preserved strict discipline on board the *Birkenhead* steamer while the women and children were being rescued, and the ship was going down, exhibited morality in one of its noblest forms of subordination to the good of others. So again, when the Prophet Mohammed spared a a woman among his captives of war (as the poet Sadi relates in his *Bustan*), and she declined to live if her fellow-prisoners were to be put to death, she exemplified the same heroic self surrender to the community. Or again, when Rama hunted, he must needs take a companion;

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* "Youth's Noble Path," to be issued for the Moral Education League, 6, York Buildings, Adelphi, London.

when he ate, he invited a younger brother to share the meal; and when he learned the Vedas and Puranas, he longed to teach his brethren. Whatever virtue the teacher seeks to inculcate, the personal good quality should always be associated with social service. Cleanliness is a necessary part of worthy character, not merely because it fosters self-respect, but because it renders one more acceptable and agreeable to one's neighbours. Self-reliance is an admirable element of training, but its value extends beyond the benefit accruing to the self-reliant person. It prevents one from becoming a burden upon a relative or neighbour: more than that, it makes us to perform acts of mercy and assistance all the more promptly and effectively.

The same principle applies to self-development in study and science. A manual of meditation, much read by Europeans, namely, an *Imitation of Christ*, teaches a very noble spirit when it says :—

> If thou knewest the whole Bible by heart, and the sayings of all the philosophers, what would it profit thee without the love of God, and without grace?

Such an ethics has a social, as well as individual, significance. What is the use of physical science, and of the wondrous discoveries effected in the field of Nature by the intellect of Europe and America unless the knowledge thus gained is practically dedicated to the service of men and women, and even the domestic animals? I know of no lesson that is more needed by the soul of the West, for Western civilization is apt to boast of its achievements in science and the mechanical arts, and to forget, only too often, that science and art are not as in themselves, but means whereby we are helped in spreading comfort and blessing. "Science", says Auguste Comte, "is a ladder, not a dwelling." It is not a dwelling for the self-satisfied student to rest in. It is a ladder to lead up to the Common Good and the general Brotherhood. In moral education, therefore, the child should be encouraged to improve intellectually; to make progress in suitable arts and crafts; but not in order to secure personal profit and then call a halt, but in order to mould the character into a more perfect instrument of citizenship and neighbourly benevolence. In the history of the human race there has been no more astonishing period of intellectual, scientific and industrial advance than the Nineteenth Century. The East has recognized the striking achievements of the Western world, and is eagerly adopting ideas, methods, and material devices and machinery invented by Western genius. But both East and West need to construct a scheme of education which will inspire young hearts with a desire to put these new powers to the highest of uses, namely, the service of humanity, in the family circle, in the village, in the city, in the municipal and national life and administration.

To one it would appear a very poor conception of moral education which confined instruction to the building up of purely personal habits of conduct, to a temperance that cared for its own health alone, a prudence that minded only its own affairs, a courage that dared danger simply for its own gain, a perseverance that pursued nothing but its own betterment and profit. Temperance, prudence, courage, perseverance, order, discipline, and the like, are excellent qualities if, besides ministering to one's own welfare, they make us the more alert, capable, and energetic in living for others. Moral education is not a machine for producing merely obedient employees or disciplined workmen. It should breathe into young souls a reverence for justice and honour, and a noble hatred for whatever is paltry, malicious, vulgar, cruel. It must be, not a code of manners or a set of social rules, but a power in the development of that religion which "acts from affection and thinks in order to act", and which regards love as the mos rea thing in domestic, intellectual, industrial, and civic life.

## The Lotus Lily

BY

MRS. LURA BROWER HAMMOND, Calif.

The lotus-lily rises from the mire
With shining petals light,
From every tainting born of self-desire
Its soul hath been washed white.

Within its heart of hearts, while in the mire,
A spark, long hid from sight,
Burst into flame with yearning to mount higher,
Because it loved the light.

Illumined ones scorn not the souls unrisen
From grovelling, foul and deep,
Looking through Love's clear, all-revealing prism.
Still faith in them can keep.

They know that not a single spark can perish,
Love planted in the soul,
So ever in their hearts the hope can cherish—
Each shall reach Light—its goal.

## Sympathy

BY

MR. DOLATRAM KRIPARAM PANDYA

A GOOD deal of advice is freely tendered to those whom it may concern about the practice of sympathy, in the press and on the platform, by politicians and patriots, by clergy and layman—probably after the day when our present Emperor H. M. George V. described it as the key to the peaceful and progressive government of this country by an alien people. It is a happy augury of the events that are to follow, that the insight and foresight of an emperor should bring on the carpet of practical affairs the noble quality of sympathy. When highly developed and generally practised, sympathy resolves itself into universal brotherhood of man and fatherhood of God. All ethical systems of Hinduism, as indeed of every civilized nation, preach the gospel of sympathy when they promise the attainment of peace that passeth all understanding to him who sees and feels all in him and himself in all. It is a noble quality—certainly nobler than pity which postulates the superiority of the man who pities over the object of his pity, and thus nourishes, even while it relieves distress, the egotism of man. Pity from a fortunate man is more often than not resented by high-souled persons reduced to penury by circumstances over which they had no control. Besides, the quality of pity has no scope where there is no misery. On the other hand, sympathy is the cement that joins even stony hearts into indissoluble bonds of peace and amity, and as such is always welcome to the rich and the poor, the needy and the opulent. Extended and applied as it is, not from any sense of superiority but of common humanity that takes no count of the inequalities of sub-lunary goods, it is a healer and a stimulant to potent efficacy. The possessor of this quality at once puts himself in the place of the object of his sympathy, and, while lightening the burden of his grief, enhances his joys.

So firmly implanted is this quality of sympathy in the deep recesses of the human heart that not even the united forces of man-made distinctions of race, caste, creed, country, power and help have been able to nip it in the bud. Disregard or deaden it as we may, crush it as we like by questionable reasonings, bury it under ten thousand layers of selfishness and thoughtlessness, it will still rear its head in the silent moments of the night, in the serene hours of the evening, in the fresh buoyancy of the morning, and in its unobtrusive yet mournful and authoritative way rebuke the egotism and cynicism of man. Who can deny the experience of successful moments of the expansion of the heart? But the work and worry of everyday life and the complete subjugation of thought by extraneous matters pleasing to the senses but pernicious in their effects. open the floods of the waters of Lethe which submerge but cannot uproot the stubborn and self-supporting plant of sympathy. Sweet as are its ambrosial fruits—to be appreciated only when tasted—it is yet impotent to cool and brace human hearts on account of its unending struggles with sensuous nature which stints its growth and chops off its branches. Hence the pressing necessity of unremitting care, caution, and efforts to nurse and nourish it and to weed out all mushroom growth of baneful passions and ephemeral affections from its vicinity.

Active and healthy sympathy brings the bliss of heaven itself in this world of mortals to its possessor. What indeed are the joys of power, of wealth, of fame, and of health before the everlasting joy of feeling one's self at one with the whole universe? But it is beyond the capacity of every man to shake off the yoke of incorrigible and obstinate egotism and establish the kingdom of sympathy and therefore of righteousness over himself. However he can and in the true interests of his enlightened selfishness, he must let sympathy govern his heart and his actions in his dealings with those near and around him. If the whole world is too much for the comprehension of an ordinary mortal, let him draw a circle of a country, a state, a town, a caste, or even a family where the complete influence of his sympathies should predominate. Patriotism, loyalty, citizenship, faithfulness and love will each in its way materially assist in the establishment of the legitimate right of sympathy to dictate and enforce its laws for the guidance of man in his relation with these diminutive circles.

The first step towards the resuscitation of sympathy is the removal by constant endeavours of the atrophy of sober thought and the feverish activity of words. Lip-sympathy, however, adorned with beautiful words and sonorous sentences and even plausible reasonings is a most dangerous form of self-deception. It is pregnant with innumerable germs which disrupt society and degenerate mankind. It has been rightly said that "every man would be a distinct species to himself were there no sympathy among individuals." It is by genuine sympathy alone that created beings cohere and co-operate in the huge task of evolution. And yet it must be confessed that hollow sympathy of the lips has subtly extended its sway over not an insignificant number of the classes and the masses. We sympathise with the abject miseries of the poor and the Pariah, the girl-wife and the widow. But when it comes to open our purse strings for the benefit of the poor or to give the go-bye to our pride for the elevation of the Pariah, or to sacrifice our ease for the emancipation of the widow or even to suffer some social inconveniences for the prevention of early consummation of marriages, we find out excuses for our inaction and justify our culpable indifference by subtle arguments based on reason or unreason.

There is of course a sharp difference of opinion regarding the methods to be pursued for the amelioration of the condition of the poor and the Pariah, the widow and the wife. Diversity of opinion is indeed a healthy sign of life and progress. But when the difference of opinion finds its expression in ungenerous personalities and thus prevents the formation of a reasonable compromise, it degenerates into a chaotic element which neutralises and exhausts the energies of the contending forces in mutual recriminations and leads them on to self-destruction. The questions of discriminate or indiscriminate charities, of the untouchableness or otherwise of the Pariah, of widow-remarriages and of marriages before or after puberty, may be left alone, or to be thrashed out by their able exponents. But surely there can exist no difference of opinion in the matter of helping the poor to carve out their own livelihood by honest work and thus lessen the burden or the terror of beggars and criminals. Nor can there be any disagreement of views in making the Pariah a better fed, better clothed, better housed and better instructed individual—self-respecting yet dutiful—and therefore better able to intelligntly perform the taste allotted to him by Fate or man. And what discordant note can be raised aganist the regeneration of widows from a state of hopeless and helpless despondency by opening before them a beautiful vista of dignified usefulness? As nurses, as female preachers, teachers and doctors, as midwives, as sisters of charity and even as wise managers and counsellors of households their services will simply be invaluable. Who again with a spark of light and love in his composition can be so unnatural as to deliberately oppose the late consummation of marriage for his sons and daughters? Even brutes avoid early consummation instinctively. What is then there to hinder a compromise between the extremists of various shades of thought which though unable to tickle the vanity of each, is nevertheless conducive to the mitigation of misery. The whole world is made up of compromises. The admirable constitution under which we live and thrive is a patchwork of compromises. And is not man himself a compromise between angels and brutes?

Surely it is time for the leaders of reform and survival movements—the heterodox and the orthodox—to join hands in the common cause of the alleviation of sufferings, amelioration of the condition and elevation of the position of the submerged and depressed classes. The task is not so very difficult as it appears on the surface if we can for once shake off our lethargy, our pride, our vanity and above all our suicidal love of ease. And after all some sacrifice is required from every one of us if we would see our homes and our family, our towns and our friends, our country and our people happy and prosperous; progress is not possible except to the entire body—whether political, social or physical. If the poor and the Pariah, the wife and the widow form integral parts of our national body—as indeed they do—then it is inconceivable how the nation can advance when its important parts are allowed to stagnate and rot. Is it possible, was it ever possible, for a nation to keep pace with other nations in the race for life and light, when its every step is retarded by clogs of ever-increasing weight? Read aright, our own history tells us that Hanuman the aboriginal forester was deemed worthy to become the chief minister of the great and enlightened Ráma, that the widowed mother of Gopichand imparted true knowledge to her son. If there was the great Shanker there was also a Pariah able to discuss philosophy with him. In vain do we look in the pages of history for a prototype of our present-day shrinking and sighing girl-wives with shallow skins and stunted stature presenting sickly children to their so-called husbands returning from the school or hurrying towards the grave. And what is our Bhágwat but a standing gaze of defiance against the ruinous tyranny of Brahmanical exclusiveness? Our fathers of more recent times did not indulge in the imaginary pleasures of unsympathetic exclusiveness. It behoves us as descendants of a robust race, as patriots, as citizens and even as men to show our appreciative loyalty to our beloved sovereign by obeying his behests, and to extend, as we invite, the sentiment of sympathy to our less fortunately situated brethren and sisters. Sympathy is a gift from the great giver of life. The more freely is it given to others the more rapidly does it augment. Its disbursements are as sweet as its receipts. Everybody requires and welcomes sympathy from his superiors, from his equals, and even from his inferiors. Why do these grudge it to others? It is the height of impudent audacity for an individual to claim and to try to obtain true, sincere sympathy expressed in deeds, when his easy self-sufficiency dispenses merely cheap and hollow sympathy of words. It is not easy to obtain sympathy when it is not given. Its chief characteristic is responsiveness. The heart saturated with selfishness and ready to issue and dispense hollow tokens of sympathy must always be prepared to get it back in its own coin. The day of disillusion may be long in coming, but it will come and rudely awaken the self-satisfied dealer in counterfeits to a sense of his utter loneliness unrelieved even by the remembrance of a single act of genuine sympathy. What pleasure, what satisfaction, what happiness can the possession of all worldly advantages give to a lonely man when deprived of sympathisers that can share and enhance them? Sympathy of others, is thus the forfeit which a selfish man pays for the misuse or non-use of this divine gift of the merciful Father. Self-interest alone, if nothing else, must convince individuals as well as nations, householders as well as castes of the absolute necessity of the honest practice of genuine sympathy.

In India particularly at a time when sympathy is becoming a catchword of the parties, too much care cannot be taken to guard against the substitution of the shadow for the substance. If we demand sympathy from others, let us begin by extending it. Let us at all events not forget that the true claimants to our active and genuine sympathy are the poor and the Pariah, the girl-wife and the widow.

## The sub-Conscious Garden of our Being

BY

MRS. EMMA BOND STOCKMAN, U.S.A.

How many realize the under world lying dormant within themselves. So vast that its depths have never as yet been explored. Strata upon strata of the richest soil waiting only to be cultivated with our thoughts and desires to bring forth to us in outward manifestation and abundance all and everything we want in this life. There is no need that the outward man can conceive of that the forces of this vast mental field cannot supply. Aye, is ready and willing to obey our wishes in all ways. O! Ye of little faith, eyes have ye, yet see not, ears ye have yet hear not, Do you not begin to realize that Christ meant for us to use the sub-conscious self? When he said, seek and ye shall find. *Ask* and ye shall receive. Knock and it shall be opened unto thee? Acquire the habit more, from this very moment, of telling your sub-conscious self several times each day what you want and ask it to bring it to you. The two first steps are these, learn to talk to your self. Second, build air castles, so real you can almost live in them. Then you gradually see your life and surroundings grow beautiful and life will be worth the living. Ask for more and more power to carry health and comfort to others. Ask for more and more health, for more and more ability to do your work, for more and more opulence or more and more of anything you want that is good. Ask for mind improvement and soul growth. You will get all of these things without fail. Only let your desire for them be deep, earnest, intense, and permeated with child-like faith. Then do your best in working for and towards the result you expect. You will not be disappointed. Try it.

## A Graduated Syllabus of Moral and Civic Instruction

For Elementary Schools

(*Continued from our last number*).

### STANDARD V.

(11—12 years).

1. **Habits.**
   - (*a*) How acquired.
   - (*b*) How cultivated and avoided.
   - (*c*) Harmfulness of juvenile smoking.
2. **Manners.**
   - (*a*) Courtesy and respect towards all.
   - (*b*) Self-restraint.
3. **Patriotism.**
   - (*a*) Pride in one's school and loyalty to it.
   - (*b*) Duty of local patriotism : how to serve one's town or village.
   - (*c*) The value of local institutions.
4. **Justice.**
   - (*a*) To all human beings, irrespective of sex, age, creed, social position, nationality or race ; and to animals, tame and and wild.
   - (*b*) Charitableness in thought.
   - (*c*) The value of courts of justice.
5. **Truthfulness.**
   - (*a*) Respect for differences of opinion.
   - (*b*) Living for truth : readiness to receive new truths.
   - (*c*) What men have sacrificed for truth.
6. **Zeal.**
   - (*a*) The value of zeal and energy in overcoming difficulties.
   - (*b*) The dangers of misdirected zeal—*e.g.*, bigotry, fanaticism.

7. **Work.**
    - (*a*) The necessity for and dignity of labour.
    - (*b*) The earning of a living : different pursuits—their responsibilities and social value.

8. **Thrift.**
    - (*a*) Money : its uses and abuses.
    - (*b*) Economy in little things.
    - (*c*) Wise spending : avoidance of extravagance and wastefulness.

(*To be continued.*)

## Deeds not Words

BY

Mr. HEMENDRANATH SINHA, B.A.

We are all men of words. We talk much, but do nothing. We discusss Theology and study the various systems of religious beliefs, and speak like saints and martyrs. Outwardly we are as men ought to be, but inwardly, we think and feel and live like beasts.

We generally use two suits of clothes. The mean and dirty suits we wear at home. The other most splendid suit, of superfine quality, we put on when we go abroad.

We are fond of show. We want to be well spoken of, and take religious care to cover the shameful rents in our garments.

We love falsehood and false appearances. Hence the desire to shew off more than we possess. We want to dazzle others with a brilliant array of words, in order to blind them to our faults.

We are men of theories. The more refined intellectual ideas we can display, the more are we praised.

Our religion is only skin-deep. We purchase veneered articles, smile at real mahogany. We always favour hypocrites, and respect and imitate the Pharisees. We strangle at a gnat but swallow camels, in fact.

We deify common men, and speak of them as so many prodigies. That shews what a dearth there is, in these days, of honest and truthful men. Hence did wise Diognes go about amongst the crowds looking out for an Honest Man,

We talk of equality and Fraternity but our conduct is anything but what it should be. We shout for liberty and equal treatment, but trample down on the Sudra and crush the Pariah, socially, under our feet. This is the besetting sin of modern India.

"Do as you would be done by" ought to be our motto and practice. It is said of Lord Buddha that "he did as he said". Herein is the difference between Lord Buddha and New India.

Do we love each other as we profess? Do not colour, caste, and cash command more respect? Yea, we are, at heart, ravening wolves and worshippers of Mammon and not of God, who is Love.

We deliver speeches on public occasions, as if, each of us, were a Mazzine or George Washington. Our eloquence never stops until we receive the loud huzzas of the populace, our horses are unharnessed and our carriages drawn by boys and Baboos. But we profess one thing and practice another.

This is due not always to perversity, but often to stupidity.

We are Hindus. Are we not? We are Christians, Moslems or Buddhists. But what is the true secret of our lives,? What are we, privately? Equally bad. The world is too much with us. We belong to the earth and are earthy, though we may occasionally indulge in tall talk about things super-terrestrial and other-worldly.

Life is not breath. It is neither words, nor idle dreams. It is not growing like trees. It is real. It is true thought, feeling, deeds and action. Empty words are light as ether and should be despised more than anything else. This is the reason why our mere words do not settle down in any heart and take root. They are in at one ear and out at the other. Do you know why? Because they lack the true significance of deeds. Hence they are lost on the listeners as soon as they are uttered.

The New Reformer in India is our real friend and should boldly strike out the path of Reform, from inside out. Everything is planned and shaped in the regions of the unseen, before they are shaped forth in the visible world as things seen. Reforms, not formed inside, do not last. They are superficial, like patrol work, and are soon forgotten and become things of the past.

Our words have meaning and value when our deeds correspond to our words. The eloquence of deeds is sublime. To speak in the words of Lord Bacon,—"An example is a globe of precepts." Deeds give validity to words. They add immense weight to the eloquence of language, and our words take root in men's hearts like immoveable mountains, as it were. Nothing can be compared to the divine and irresistible eloquence of Lord Buddha, Jesus and Mahomet. Would you like to speak like them? Live as they. As a contrast, think of Captain Bobadil, exhorting all of us to battle, while he himself would be terrified out of his wits at the report of a gun. Captain Bobadil can never lead any one to victory like Alexander, Hannibal, Napoleon, Genghis Khan or Tamerlane,—or Count Togo of modern time.

We are each a cyclopœdia of knowledge. We know much but are not wise a bit. We are on terms of intimacy, perhaps, with all the great musical works of the world, but cannot sing a single piece.

We are too wise to be taught, much less to be found fault with. We have self-conceit enough to be offended if any one were to point out the beams in our eyes.

We have ready-made excuses at hand to suit the occasions whenever we are unable to act out our principles.

Lapses may be pardoned but not lying and hypocricy. I have every consideration for the honest sinner but none for the dishonest saint and Pharisee.

We are expert critics, all of us, but we seldom endeavour after the life we want others to live.

We proudly enjoin humility on others and dishonestly talk of honesty. We ought to hide our faces, for very shame, if we had any.

Without deeds, we are mere chattering pies, and confounded liars, —"Tinkling cymbals and sounding brass." We dub the true man eccentric, because his centre is not our own,— the wordly man's centre. We enjoy the limbo of vanity and consider ourselves true men and reformers.

We should never excuse ourselves, but daily and hourly examince ourselves, though self-examination is not always gratifying and is often painful. Let us pray unceasingly to the throne of the Almighty to lead us to Truth and deliver us from temptations, in order that we may be true and honest men,—that we may speak what we think and do what we say,— that our duplicity may vanish and we may be, above all, truthful, in thought, word and deed. Then will follow true Reforms which will bless India and the world.

## A Rhapsody

BY

MR. ELIZA J. HITCHCOCK, LYNN, MASS.

O this beautiful, beautiful world!
O the tilting life that grows and sinks,
O the rhythmic swing at the heart of things,
And the mystic lore unfurled.

O this beautiful, beautiful world!
O the teeming love, the soul of things,
The upward lift of wonderful wings
Close under the heart-strings curled.

O this beautiful, beautiful world!
O the nameless peace true growing brings,
O the secret of life's divinest springs
Lie deep at thy heart, O world.

## The Dreamer.

BY

Dr. FRANK KERSHNER, Ill, U.S.A.

"BEHOLD 'The Dreamer'! exclaim the "hard-headed" and harder-hearted "practical" people of the world with much wise wagging of heads. I am "The Dreamer" I confess it, proclaim it, for in the "Record of the Ages " only the names and deeds of "Dreamers" live.

The toiler lives in the "to-morrow" the never to Be, toils through a summer day and dies.

The Dreamer lives in the "to-day", the Eternal Now dreams and lives forever. Aye, I am "The Dreamer" dreaming of a higher, purer, a Divinity-filled manhood and womanhood.

Dreaming of a living people living the Laws of Life and Love of "The Christ" they now so ignorantly worship.

Dreaming of the time man shall not blindly destroy his own life in the effort to destroy his brother's peace, dreaming of the Glad Days Beyond when women and little children shall no longer be sacrificed to the devilish lust and greed of men.

Dreaming of the Plane of true Wisdom where men shall understand that the "Realities of Life" are *not* the things beheld with the physical eye.

Dreaming of the Time to Be when mankind shall again be worthy of admittance to the "Tree of Knowledge" and the "Tree of Life" which are one.

Dreaming of that Radiant Age of Love when we shall no longer say "Love thy brother" for the spirit of Knowledge shall rule every soul, and to know thy brother is to love him.

Dreaming of the Beyond when man shall know the things that make for his peace.

Dreaming where Love is there is no evil.

Behold! my Dream structure rising in its glory, stone upon stone most precious for Dreams are the Architect's plans for the Temple Beautiful.

## Heaven and Hell.

(In two aspects).

BY

Mr. JOSHIPARA V. PRASAD, B. A.

THE conception of Heaven and Hell is a unique and a universal one. If the Hindoo prostrates himself on the ground in his humble but profound reverence for the Almighty Father, in the mortifying consciousness of his own deficiencies, shortcomings, imperfections, in his thirst for *Swarga*—the abode of unutterable joy, an object filling and yet transcending imagination, the place of absolute light, and shudders on the other hand at the very idea of *Narka* where nothing but the most horrid miseries prevail, monstrous blazes of fire terrify the trembling being, blood and bone and flesh, thorns and rocks and the hottest sand, and what not, cover the ground, the Mahomedan does the same as regards what he calls *Behest* and *Dozekh*, and a Christian scarcely forms an exception in his view of *Heaven* and *Hell*. Ah! What is that Heaven, the conception of which seems as it were implanted in the very fact of existence, the conception which is by far the greatest and the most infallible inspiration in the Heart of Humanity towards all that is good and noble, the conception which subdues the heart of the king and the cottager, the philosopher and the man of common sense—the Hope of Hope, the lustre of lustre?! And what on the other hand is that Hell, the idea of which has rendered, does and will render practically speaking the same service only in a *negative* manner, in the way of the upliftment not only of the individual but also of the nation? What are these Heaven and Hell? Where are they? Shall we seek for them in the Ether and the nether worlds? Is Heaven a place like the most pompous palace of the oriental kings of yore? Is Hell an ocean of unending waves of fire? May be! The Hindoo Garuda Purana describes them in the most exaggerated terms. No less does the Bible. Nor has the conception confined itself to the '*touch-me-not*' spheres of religion. There is scarcely any religion which had not directly or indirectly shed its light in the most poetic and philosophical minds. Truly has it been said that 'religion and myths have their own truths no less than the Binomial Theorem or the Atomic Theory.' No wonder then if Milton may take up his pen to describe with the most profound poetic fancy the Blessings of Paradise and the Horrors of Hell. Let us then accept this conception of Heaven and Hell as a fundamental one, as one on which rests the superstructure of not only various religious dogmas but to a certain extent, glorious ethica principles, as one which is both the *cause essendi* and *cause formalis* of faith—faith at least of men of unphilosophical temperament. It is true that in every duty we discharge we don't think of the pleasures of Heaven which we shall share, and in every violation of categorical or hypothetical imperatives, of the miseries of Hell that will visit us. But that in no way disproves the statement that the conception of Heaven and Hell plays a remarkable part as the spring of the emotional and religious heart. We cannot arrive at the validity and verification of the statement by an analysis of faith because faith pre-supposes it as an a priori conception. It is the ground, the condition, not the result, the fruit, of faith. Logic cannot prove it absolutely because it transcends it. But then this *transcendental a priori* conception of Heaven and Hell, the ground of faith, the inspiration of heart I conceive in two aspects more philosophical than religions, an outline of which is given below.

The purpose of the present article is not to disown the religious grandeur and profundity of the conception. Rather I wish so to lay bare the philosophy of the conception as to throw some enlightenment on what may otherwise be dismissed as mere religious dogmas—unmeaning fictious playing upon the infant fancy of Humanity. Let it here be noted that some principles of religion which often seem to the critical mind absurd are quite otherwise. They are beyond the comprehension of the critical mind because they are not principles of science, but transcend them. They are not the obstructions, exggerations of a poetic fancy; they are the outpours of a devoted heart, expressions of Absolute Divinity!

Let us however for a time leave aside the purely religious conceptions and go a little deeper in the philosophy thereof.

If we critically mark the constitution of the grand machinery of the Universe, we find an almost inexplicable adaptability, a profound harmony among various elements. The sun, the stars, the river, the forest, the mountains and innumerable other things!—How many purposes do they serve? How harmoniously their workings co-operate! What we call even freaks and caprices of nature are but subservient to a higher Harmony. But harmony presupposes disharmony as light does darkness. We apprehend intuitively harmony because we have a concomitant idea of disharmony. In this world of ours—a world as sense apprehends and reason transcends—pure harmony is an impossibility, disharmony is but a compossibility. The very idea of the sensible world as purely harmonious, is at least to a man of common sense monotonous. Pure harmony is simply an *Idea-Ideal*, towards which as *sumum bonum* everything is striving, but which because of its unattainability is only a possibility never translating itself into actuality. Soar as we may, the Heaven of Harmony seems further still. And yet in spite of this fundamental principle of the constitution of the sensible world so accurately expressed by the Greek genius of Heraclitus, viz., strife is the father of all things, the human mind in its entire purity shakes off these shackles of strife and basks in the eternal sunshine of unexceptional tranquility of harmony. A little more scrutiny of the phenomena of the human mind will convince that the task is not so easy to accomplish.

Sense and Reason, Reason and Sentiment,—do these ever work harmoniously? Oh for that state of Eternal Peace! But Alas!! How many times have I been self-mortified to find even in my purest and most innocent moments that my mind is after all imperfect—almost a theatre of *Rajas*, *Tamas*, and only occasionally *Satva Guna*, an activity born of passivity and not a self-assertive, self-luminous, self-communing one?! How many times have I persuaded myself that 'Fame is but vapour and riches take wings,' and acted as if Fame and Riches were he goal of existence!! How many times have I lessoned myself to look upon the world from a purely optimistic point of view, and regarded the world as though I were a confirmed pessimist? How many times have I been inspired with the idea of 'doing everything to the Glory of God' and have always consciously or unconsciously been an egoistic at heart if not in action? The point can be exemplified and emphasised by multiplied instances. Every man of common sense can verify and realize it only too often.

A man am I after all—a man in flesh and blood—is the consolation I welcome and cherish! There is nothing objectionable in that so far as it is *regulative*; but as soon as the idea becomes a *constitutive* one, the life-blood of morality and religion is sucked away; and there remains but an empty unmeaning skeleton thereof calculated more to shock than passify the childhood of Humanity. As a regulative principle on the other hand the mind rises higher and higher in course of time, transcends itself, becomes conceptual. The mind ceases to be a mind—*a* mind with the diversity of sense, reason and emotion and translates itself into the Eternal Mind!

What is the *Eternal Bliss* of the Christian, *the Nirvana* of the Buddhist, the *moksha* of the Hindoo? For brevity's sake, let us take only the moksha of the Hindoo in consideration, moksha from what? of what! 'Of body from soul' is the ready reply! But what does it imply? Body I understand, I see, I use. But what is soul? Is it something concrete—the blood, the fire, the air, as the several Greek philosophers conceived—hidden in the body as God in the clouds? The conceptions have indeed retreated with the childhood of humanity. It is Ego—'*I*',! moksha then must mean the separation of the pure '*I*' from the sense-confined '*I*'. And what is it but the discord passing into concord? An '*I*' losing itself into the *I!* The ego realizing itself!

Here then is Heaven and here is Hell; if I but open my spiritual eye—*charmachakshu*—and see them! 'Heaven is where God is; Hell is where God is not'! But Heaven and God both are in the mind—the pure, the legislative, the transcendental mind in which the sensible element dies out. Let it be said by the author of the Paradise Lost. 'It is the mind that makes Heaven of Hell or Hell of Heaven, or by the divine charioteer of Arjuna 'the mind alone is the cause of *bandhana* and *moksha*—the truth is the same, as pure Truth must be. The pure mind referred to above is Harmony? And therefore let us somewhat elliptically, but none the less sincerely conclude that in this philosophical aspect Heaven is Harmony: Hell is Disharmony.

(*To be continued.*)

## The Indian Women—Past and Present

BY

MR. S. H. JHABVALA, B.A.

How far reform has been carried into what was the state of ancient society in India by her contact with the West has been the burning question of the day, since the establishment of peace and prosperity arising from British rule in India, and of the means of that contact; and therefore, it is a subject suitable for one who thinks over and watches its progress. The more time advances the more we feel and understand that, in due course, in India, social reform has duly achieved its evolution; and we feel predictingly that a time will come when Rudyard Kipling's famous prophecy that

"East is east and west is west,
And never the twain shall meet."

will be falsified, and that, that of Tennyson who uttered a more inspired and truthful prophecy that

> "East and west without a breath
> Mixt their dim lights like life and death
> To broaden into boundless day"

will achieve its gradual complete fulfilment as we shall become older and older.

Society in India, as in all rude stages of life, constructed itself from the one origin, the Aryan stock; and at last dislocated itself from its pristine excellence by unscrewing the hinges by its own separatist ideals and practices that arose from a system of thought at once fatal and incomprehensible to the generality. When a society does not work aright it should be understood that its principles and laws are so formed that they eat at its root. That was the case with India. Society even then owes its re-generation at its own hand just as much as it does its creation. But, there were incidental circumstances, political, moral and intellectual, that seriously conflicted with one another, and told upon the general policy till the whole was reduced to dust and ashes. Every society should be powerful enough to rule itself. When it fails to do that it succumbs to its natural fate, and falls a prey to another more potent than itself. "There must be social self-preservation in face of external enemies. Unless this necessity is met, the society disappears by extinction or by absorption into some conquering society." That was the lot of Indian society.

It is a sad fact always that one should come to reform our own home where we are its sole utopian lords! It is equally sad that a foreign nation should come to India from a distance of 5,000 miles to reform her social condition in its different aspects! What could it have been but a stroke of destiny, that omnipotent Power that always worketh for the good of mankind. Society then came into being as a result of natural conformity to one system of thought, belief, and action.

Social practices are determined by social ideals, which, in their turn, are determined by Government, education, and intellectual intercourse. Of all these the last is the most powerful. The mind of the one does not fail to influence the mind of the other. Among Mahomedan women it was a social practice universally not to show their faces to the people at large. They moved about veiled, as even now they do in uncivilized circles. When India was conquered by the Mahomedans the example of this practice germinated its idea in the Hindu society. To-day when the English influence is powerful in society, the very Mahomedan ladies influenced by the example of their European sisters, not only take off the veils, but also overleap the narrow boundaries of social functions prescribed by their antique customs and ways of living and thinking, for example shows to them and has proved to them that moral stability which they were afraid of breaking by following such rude practices, still remains unaffected, while, in reality, the preservation of morality is to be taught in other directions, and maintained in other ways. An equal influence of example is produced upon the minds of Hindu ladies too. The widows seek to leave off their first prejudices of non-re-marriage. The more zealous ones take active parts in societies; and like the sources of the example they follow they join charitable institutions, and keep not aback from philanthropic duties, or from cultivating literary merits in the land. Thus, social ideals are very sensitive of receiving impressions from intercourse.

In India social evolution is caused by none of its many laws but by direct contact with the west. There was a time when the east was the educator of the west. By force of karmic law the arrangement has been reversed; and, now the west becomes the ruler and the educator of the east. The government, education, and intellectual intercourse of the west have proved benign to India and to the east generally. The very benignity often distrains the immoral control of antiquity. Western education has given to India new thoughts, new ideals, and new practices the participators of whose benefits India's women have been none the less. Whatever social happiness they enjoy now, is mainly due to their contact with the western people.

Let us take the social practices and status in general as connected with custom regarding women in general in India of the past. "Oh! what a miserable state of things is this! Custom is the supreme ruler in this country; custom is the supreme instructor: the rule of custom is the paramount rule: the precept of custom is the paramount precept. What a mighty influence is thine, Oh custom! Inexpressible in words! With what absolute sway dost thou rule over thy votaries! Thou hast trampled upon the shastras, triumphed over virtue, and crushed the power of discriminating right from wrong and good from evil! "In no part of the world was woman more miserable than in India. Truly did Ishwara Chandra Vidyasagar once cry out, "Woman! thy lot in Inda is cast in misery!", for none was a quieter victim of custom in India than woman.

The first rule over the women of India was that of force. By means of this men used to govern them. Being naturally endowed with an inherent weakness they easily bent down to it. Woman was a mere drudge that cooked her husband's food, fed him, and gave herself up for his low enjoyments. She dwelt not in the very core of his heart but only in the suburbs. She had, besides managing all her domestic duties, to be what a menial servant is now. The husband often lived a life of idleness and upon the labours of the toilsome wife who ground millet or fetched water for other people to earn a bare subsistence. The well-to-do were kept in complete seclusion confined to a narrow circle of daily routine work, failing in which, they had to receive a thrashing from the tyrants of their homes. "Where men were void of pity and compassion, of a perception of right and wrong, of good and evil, and where men considered the observance of mere-forms as the highest of duties and greatest of virtues, in such a country would that a women had never been born!" When the self-interested he hurried up covered with an umbrella, against the burning sun or heavy shower, frilled by his own one, the wordless, respectful she toiled up in the rear lifting all his bag and baggage with no covering against the sun or shower but the loads deposited on the head. No respect or very little of it, when inspired by ancient traditions only, was paid to woman. Hers was no weight in society. In family she was discountenanced by males or elderly grandames. She could contribute nothing to the amelioration of society.

The marriage laws were grinding. "The hard and unreasonable marriage laws, their seclusion and their ignorance had made them entirely unfit for the exercise of that elevating and chastening privilege which was theirs by nature." Girls, ere they attained the age of puberty were married up. A child of 14 became a mother, and being herself illiterate, could do nothing for her own born one. Nor could she learn, for ere the mind became sufficiently ripe the womb was forced to become mature. Nor could she study after marriage owing to the awful prerogatives of the mastery of the mother-in-law. "What is the use of my learning to read and write? My husband does not encourage me and he doesn't like it nor does my mother-in-law." Thus, the family was nursed up in ignorance, which had its many consequential evils.

If when the children were betrothed the would-be wife died early the husband had the privilege of marrying another. But if the husband died early, even before marriage, the woes of the woman would begin. Especially among the Hindus, the infant wife was condemned to a perpetual widowhood. She was never allowed to re-marry. Her fine locks of hair were cut off. She was kept confined in a lonely nook in the darkness of the house, wherefrom if she emerged she was to receive a beating from the old grandame. She was given the coarsest sort of food a dog would not sniff at. Her sight was considered an ominous sign. She had the most melancholy and unsatisfactory covering garment to put on. She could not take part in feasts nor stir out in any social congregation. She was an object of abhorrence everywhere. These were the later conditions of widows, *not less prevalent still among the uneducated masses.*

At first, the widow was forced to burn herself alive, the practice being known as Sati. This was the custom of an iron age. A traveller in his most picturesque book describing the custom of Sati gives a typical instance which is harrowing to the extreme: "I saw in Lahore, says he, "a most horrible Sati crime perpetrated just before my eyes which chocked my heart with grief and filled my eyes with tears. There was a widow hardly of 10. She was very beautiful and tender in body. She did not know even the meaning of the word 'husband'. When she knew she was going to be put up on the fire she became senseless, and in confusion knew not what to do. She began to cry aloud as she was going to be tied to the pyre which was lighted up by a profuse shower of ghee and oil with sparkles of fire. She was stupified, her body began to tremble out of fear. Despite that, some four or five old women together with a few Brahmans forced her up on the fire and fastened her to the pyre. Deaf to all her pitiful entreaties and heart-rending cries they burnt her alive when her last dying gasps vanished in the pacifying groans of the settling fire." Such was one of the mad customs of the past, which, in course of time, falling into negligence, took a new course in the shape of perpetual widowhood whose hardships have been already told. Thousands fell victims to the Agni Devi owing to this quaint mad practice.

This happened when the husband died. But, in case he lived up to the age of puberty the indirect wayward domestic rules and customs made him fall into early intercourse with his mate. This told upon the morals of both. Early marriage tended to produce weak and imbecile children that often died in infancy. Gradual degeneration followed. Intellectual weakness lowered down the ideals of society and enfeebled the course of practices. Ignorance made lavish strides in the home and in the family.

Another pernicious system of marriage was not letting the husband and the wife to see each others' faces prior to actual marriage. So, when the husband, after marriage, disliked the wife unhappiness resulted, and lifelong misery terminated their existence in which the woman was invariably much worse off. Such marriages increased poverty. Deaths resulted. Widows became more and more numerous owing to such and many other intricate practices. They opened a separate chapter in the history of woman-evils. Cares and anxieties heaped upon the parents, the government and the philanthropists. "Because of these marriage systems, the gifted races of India degenerated and became subjugated by foreign powers, and governed by the physically stronger and more energetic races, and India held a subordinate place among the nations. This condition of affairs will continue so long as the mothers of the nation remain the victims of such a vicious marriage system, and are kept in a state of bondage, ignorance and supersition. As long as mothers remain too feeble and too immature to impart strength and vitality to their offspring so long will the Indian races lack strength, and courage, and hardihood and the nation will remain weak and dependent."

These customs were very prevalent among the Hindus; and the Parsis the most advanced class in point of civilization were not a little affected by many of these owing to their habitation with the Hindus.

Besides many of the above-mentioned evils current in Mahomedan society there was one very note worthy one in it. That was the evil of absolute seclusion of women. The Mahomedan women could not move out of the Zenana except on pain of death. Often they would suffer from the most disastrous of incurable diseases when no doctor would be allowed them owing to the iron laws of custom. In case of sickness, "Shut up in their palaces, in the hands of ignorant native practitioners, and victims of painful diseases which required skilful treatment, the sufferers could have no alleviation owing to the rigid seclusion to which custom had doomed them and which permitted of no help from the skilled male physician."

Among Hindus and Mahomedans alike women were considered, as is the case even at present, as polluted and abominable of touch at child-birth, and were left in uncelan places without any medical assistance when the greatest amount of care and help were needed. Lady Dufferin the friend of Indian women, when she became acquainted with the tortures inflicted upon these unfortunate women, wrote, "There is no doubt whatever that the lives of thousands of women and infants are yearly sacrificed, and that a still larger number of women are condemned to barrenness and to a life of ill-health and suffering, by the violence and by the aggressive character of the treatment they are subjected to, when in nine cases out of ten, gentleness, patience, fresh air, cleanliness and quiet would be sufficient to bring them through a common experience of womankind.

*(To be continued.)*

## EDITORIAL NOTES

PEACE stands to the mind in the same relation which rest has to the body.

HUMILITY is the ladder by which we can reach exaltation.

EVEN the meanest person that possesses humility is greater than the greatest man that wants it.

OUR souls become unfit for the mercy of God owing to our love of wealth and honor.

PLUTARCH says: "It is the admirer of himself, and not the admirer of virtue that thinks himself superior to others."

"PROSPERITY," according to Bacon, "is the blessing of the Old Testament, adversity is the blessing of the New Testament.

THERE is an Eastern proverb that "if a man enters the House of Fortune by the door of Pleasure, he commonly comes out by the Gate of Vexation."

THE Koran defines true religion thus: "There is no piety in turning your faces towards the east or the west, but he is pious who believeth in God, and the last day, and the angels, and the scriptures and the prophets; who for the love of God disburseth his wealth to his kindred, and to the orphans, and the needy, and the way-farer, and those who ask, and for ransoming: who observeth prayer, and payeth the legal alms, and who is of those who are faithful to their engagements when they have engaged in them, and patient under ills and hardships, and in time of trouble; these are they who are just, and these are they who fear the Lord."

PROOFS are being given to shew that Nandan, the Saint, and Thiruvalluvar, the Author of Kural, were not "Pariahs."

FOR self-rule, there can be no selfishness. As long as caste exists in India, selfishness will never disappear.

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THE profession of a journalist is a very important one. Religious and moral education is a necessary qualification for him.

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JOHN Ruskin says; We are always in these days endeavouring to separate intellect and manual labour; we want one man to be always thinking and another to be always working and we call one a gentleman, and the other an operative; whereas the workman ought often to be thinking, and the thinker often to be working, and both should be gentlemen in the best sense. As it is, we make both ungentle, the one envying, the other despising his brother; and the mass of society is made up of morbid thinkers and miserable workers!

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THE *Morning Star* says:--"The *Om* or *Aum* of India is evidently the *Omh* of the old Druids, which means *He who is.* It is strange but true that in almost all etymologies, when probed to the bottom, the Celtic language is found along with the Hebrew.

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THE same Journal says:—"Amongst the ancient Irish Celts there is found a prophecy ascribed to a person named *Zeradusht* (Zoroaster), a Daree or Drind of Bokhara; of a virgin conceiving and bearing a son, and a blazing star appearing at his birth; more than a hundred years before the Christian era, in the territory of Chartres amongst the Gauls, honors were paid to the Virgin (*Virgini Parturae)* who was about to give birth to the God of Light."

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IN India charity is directed to the erection of temples, etc., but the sufferings of the poor are not much cared for.

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WE are glad to understand that Sir John and Lady Muir Mackenzie were the first prominent English people to give the Depressed Classes Mission, Bombay, their countenance and practical assistance.

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IT is stated that the Hon'ble Mr. Bhupendra Nath Bose will introduce a bill in the next Calcutta Session of the Imperial Legislative Council dealing with the Civil Marriage Act of 1872.

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THE *Indian Messenger* writing with reference to the forthcoming census, calls upon all members of the Brahmo and Prarthana Samajas to see that in the Census enumeration they are returned as Brahmos. This is very good advice.

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WE are extremely sorry that Rao Bahadur K. Veerasalingam Pantulu lost his devoted partner in life. The deceased had stood by him courageously in the many crises of his strenuous life. Our sincere and heartfelt sympathy is with the Dewan Bahadur on this sad occasion.

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IN British India, outcastes are now relieved by Act XXI of 1850. (Freedom of Religion) which says; "so much of any law or usuage now in force within the territories subject to the Government of East India Company as inflicts on any person forfeiture of rights or property, or may be held in any way impair or affect any right of inheritance, by reason of his or her renouncing or having been excluded from the communion of any religion, or being deprived of caste, shall cease to be enforced as law." At the last meeting of the Mysore Legislative Council, Mr. K. P. Puttanna Chettyar, Senior Member of the Maharaja's Executive Council, moved for leave to introduce a similar Bill in Mysore. The Council by a majority of 7 to 6 threw out the motion. We are sorry that the matter has thus ended.

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IT is a matter for great pleasure to see that Indian questions are attracting greater attention and are being studied with greater earnestness by Englishmen at the present day. The article in the *Spectator* and the letters which Mr. Valentine Chirol who was recently here as the *Times'* special correspondent, has written in that journal, and Mr. Montague's speech, have laid bare the truth about the Indian situation.

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FROM MR. B. N. BHAJEKAR'S ANNUAL Summary of the Proceedings of Meetings held in several parts of the country to celebrate the anniversary of the passing of the Widow Marriage Act, we are extremely glad to see that the movement has grown greatly in popularity since it was started.

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IN response to the Deputation which waited on him in August last, on behalf of the Depressed Classes Mission Society, His Excellency the Governor of Bombay made a speech containing many wise and valuable suggestions as to how the work of the Mission could be best advanced.

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HON'BLE MR. JUSTICE C. SANKARAN NAYAR, has given a scholarship of Rs. 10 a month, which will be available at the Aligarh

College for a Hindu student, reading in the College Department, who fully participates in the residential life prevailing there and dines at the common table along with his Mahamadan fellow-boarders.

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THE famous Homeopathic Poor Dispensary, conducted by the Revd Father Muller, at Kankanady, Mangalore, has issued a book of about 200 pages, on the principles and practice of Schuesslers' Bio-chemic System of Medicine with its twelve tissue remedies.

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RECENTLY a meeting was held at Benares to receive two England-returned gentlemen. The Maharaja of Benares sent a letter to this meeting supporting sea-voyage.

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COUNT OKUMA in the course of an article in the *Journal of the Indo.-Japanese Association* says:—"From the reprehensible caste institution, from religious superstitions, from the discordance of languages, conjoined with various other causes, the Indian nation has been unable to withstand the international competition.

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PRINCIPAL HERAMBACHANDRA MAITRA delivered two addresses, viz., "The Longing of Man for the Infinite" and "Christianity and Hinduism" in the World Congress of Religious Liberals.

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WE are glad to learn that Prof. T. L. Vaswani's address on "The Message of Modern India" was much appreciated in the World Congress.

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IT is a great pleasure to us to learn that the Free Christian World Congress at Berlin was a great success.

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A Vegetarian Home for Indian Students has been opened at 39, Fellow's Road, Hampstead Heath, London, N. W.

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IT is stated that the German Emperor is going to edit a Journal. The object is to spread anti-socialist doctrines. As there are many Socialists in England, it is pretty certain that they will keep the Kaiser very busy with his pen.

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THE three-thousand monasteries in Russia have been gathering wealth for generations from pilgrims and worshippers, until now, their combined wealth is estimated to be a thousand million pounds.

THE Theodore Parker Centenary in Calcutta was celebrated in right earnestness. At the Bharat Varshiya Brahma Mandir, Professor Benoyendra Nath Sen, M. A., gave two discourses based on selected portions of his writings in which special references were made to his deep faith and absolute trust in God. On the morning of the 24th August, the actual day of the Centenary, a special divine service was conducted at the same place by Bhai Brojo Gopal Niyogi. In the evening a grand public meeting was held at the Prayer Hall of the Sadharan Brahma Samaj. A suitable hymn was chanted at the beginning and then Pandit Shivanath Sastri, M. A., opened the meeting as its President, offering a short prayer in befitting terms. Dr. P. K. Roy read a paper on the life and work of the great American Theistic Reformer. He was followed by Professor Benoyendra Nath Sen, M. A., who addressed the meeting in chaste Bengalee. Pandit Sastri with his characteristic forcible Bengalee eloquence delineated the true picture of the inner man in the western hero whom several hundreds of his fellow-beings in the far East met on the occasion to honor. The President then declared the meeting closed.—*The World and New Dispensation.*

## A Prayer for all Lawyers

BY

WALTER RAUSCHENBUSCH.

(From *The American Magazine.*)

O LORD, thou art the eternal order of the Universe. Our human laws at best are but an approximation to thy immutable law, and if our institutions are to endure, they must rest on justice, for only justice rests on thee. We beseech thee for the men who are set to make and interpret the laws of our nation Grant to all lawyers a deep consciousness that they are called of God to see justice done, and that they prostitute a holy duty if ever they connive in the defeat of justice. Fill them with a high determination to make the law-courts of our land a strong fortress of defence for the poor and weak, and never a castle of oppression for the hard and strong. Save them from surrendering the dear-bought safe-guards of the people for which our fathers fought and suffered. Rather revive in them the spirit of the great liberators of the past that they may cleanse our law of the ancient wrongs that still cling to it. Let not the web of obsolete precedents veil their moral vision; but grant them a penetrating eye for the rights and wrongs of to-day, and a quick human sympathy with the life and sufferings of the people. May they never perpetuate the tangles of the law for the profit of their profession, but aid them to make the law so simple, and justice so swift and sure, that the humblest may safely trust it and the strongest fear it. Grant them wisdom so to refashion all law that it may become the true expression of the new ideals of freedom and brotherhood which are now seeking their incarnation in humanity. Make these our brothers the wise interpreters of thine eternal law, the brave spokesmen of thy will, and in reward bestow upon them the joy of being conscious co-workers with thy Christ in saving mankind from the bondage of wrong.

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The Salvation Army is trying an experiment in England, called "The Small Holdingy Scheme," which aims to take people from the overcrowded cities back to the land. On July 22nd it was announced that General Booth would inaugurate the new departure at Boxted in Essex, and the Minister of Agriculture, the Earl of Carrington, would preside. The land upon which the experiment is to be tried is 400 acres in extent, and is situated about three miles from Colchester. It is sectioned off into fifty allotments, each a little farmlet of five acres in extent with everything on it necessary to accommodate and maintain a family and stock. The estate is intersected by good straight roads which permit the rapid transit of market produce to a station two miles away. The scheme owes much to investigation in the small holdings of Denmark, and has been capitalised by a loan furnished by the late Mr. George Herring. A description of the scheme in London.

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## LITERARY NOTICES

1. *Beauties of Islam.* By Mahamad Sasfaraz Husayn Quari.

This is an interesting and instructive book. In the first chapter an outline of the Spiritual Teachings of the Religion of Islam is given. The second Chapter deals with the infallible doctrine of *Tawhid* or the Blessed Oneness. The third speaks of Islamic Personalities. The fourth Chapter explains the five pillars of the Faith of Islam. From the "Cradle to the Grave" is the title of the next chapter dealing with the Religious Life of a Mahamadan. "Death and After" gives a short Islamic account of the soul after death. The "Mysteries of Life" treats of those inward faculties, by the right understanding and employment of which the door is thrown open to every legitimate advancement of mankind and human life is made precious and a fit subject for thanksgiving. The book concludes with a chapter on "The Religion of Civilization" wherein the questions how far modern civilization has relieved religion of its work of regulating the social and moral life of men and in what respects it falls short of presenting a complete guide for the race, are discussed.

2. Of the remaining publications of the Christian Literature Society sent to us for review.

*Selections from the Quran* is a very useful book. It has an able and interesting Introduction and Review. In the body of the book we find many an important verse of the Quran with notes. The "Review" states the admitted excellencies of the Quran. Passages in it testifying to the truth of the Bible are then quoted. Finally, authorities from the Quran against the alleged corruption and abrogation of the scriptures, etc., are pointed out.

3. *The Holy Spirit in Quran and Bible.*—By the Revd. C. G. Mylrea and Shaik Iskander 'Abdul-Max.' This book cites ten texts in the Quran that bear upon the subject of the spirit, points out some of the contradictory comments of the Muslim authorities upon them. The author then proceeds to give a clear conception of the spirit as stated in the Bible.

4. *The Problem of Unity.*—By Revd J. M. Wilson, D. D. This is a Sermon preached in Great St. Mary's Church, Cambridge. It makes an earnest appeal to Cambridge to bring its treasures of wide and solid learning, its weight of dispassionate judgment, its tried loyalty to the Church, to bear on this most pressing problem of Christian Unity.

5. *Studies in the Epistles and Revelation of John.*—By G. S. Eddy, M. A. These studies are prepared chiefly for the use of Bible circles and for individual students. The chief aim of the book is to lead the student to the daily study of the Bible itself. Suggestions and helps are given for each day and "personal thought" is added, which seeks to apply the chief lesson of the passage to the individual.

6. *Divine Incarnation as found in the Ramayana of Tulsi Das.* The purpose of the paper is to study Tulsi Das's conception of the relations existing between God and man, as expressed in the doctrine of Divine Incarnation. The author shews that the teachings of Tulsi Das's Ramayana are wonderfully preparing the minds of those who read and love it, for the reception of the Gospel of Christ.

7. *The Next Step.*—By Charles Edward Jeffesson. This booklet persuades those drawn towards Christ to become Christians.

8. *The Cult of Ali.*—By the Revd. Canon Sell, is full of interesting historical matter.

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## TOPICS FROM PERIODICALS.

### "RESIST NOT EVIL."

What did Jesus Christ mean by "Resist not Evil" ? was the subject discussed at our Soul Culture meeting, Monday evening, August 16.

In our opinion Jesus meant that we should ignore what men call "evil"—not recognize it. This is in accord with Spiritual Science. If one meets you in an inharmonious spirit, the mischief is more than doubled by resisting him in the same spirit. No force of any kind is generated (as in electricity, for instance) unless two elements—positive and negative—combine.

We know from actual experience of many years that one who cultivates the spirit of harmony within himself has a power to control inharmony in others by his mere presence, and such a person does not need to "resist evil"—it does not attack him. The power of Peace within renders him immune from attack.

"Evil," so-called, is not a power of itself, as the millions have been wrongly taught through the generations. The mental recognition of ignorance and its unpleasant results as "evil," produced by a Devil, dwelling in a mythical Hell of torment, has given it a species of fictitious power and sustains it in the world. The realization that discord is a concomitant of ignorance and is dissipated by ignoring it, and realizing Wisdom or Harmony, would dissipate it from the world. It is just as it is in music—the pupil does not call the discords he makes in first learning how to play his instrument a "power of evil," but he recognizes that the discords are a concomitant of his ignorance of how to play melodiously. He seeks to overcome the discords by harmonious playing.

The world has come to the stage of its evolution where it must for its own best welfare and happiness ignore discords or "evil" in life and realize the Divine harmonies of existence.

The only thing that yet sustains the Old Disorder and its systems of corrupt competition, armies and navies, slaughter-houses, vivisection hells, hunting hells, prostitution, theft, murder, insane asylums, political tyranny and blackmail, and all the rest of its cruel and disorderly devilry, is the recognition by Church, State and Society of a "power of evil," apart from a Power of Good.

And a great army of parasites have kept this "power of evil" as a stock-in-trade, and have been living off the substance of the masses, whom they have inoculated with this false theory when very small children, when their brains were too feeble to think for themselves,—and as in the case of vaccination with the pus of disease—a whole train of disorders has sprung from these bad germs planted in the susceptible minds of youth.

Resistance to "evil" strengthens its growth, for resistance to ignorance does not create Wisdom. It is right education that men need—education in the laws of harmony ; how to come in accord with the beneficent laws of being.

Men, in their ignorance, create wrong by putting things out of harmony, and then go to work and "fight the evil," and thus continually increase it, when they should be using their time and talents to transform it into good.

Greed blinds them to the true meaning of life. When the all-absorbing care of existence is piling up dollars, regardless of how obtained, the mind works **automatically** in one deep-worn rut, and finally the man has paralyzed his better thinking faculties and nothing but money appeals to him.

We do not wish to be understood as saying that men should not devote time and thought to their business, but "business" should be spiritually done and be subordinate to the culture of the soul. Far better to live plainly and realize the Good of existence than to revel in regal luxury at the expense of **spiritual death and mental stagnation.**

It is a sign of dense spiritual ignorance to "hate evil," for "evil" is ignorance and hatred. The wise man does not hate anything, but by his superior Wisdom transforms ignorance and hatred into harmony.

The recognition of evil as a power is hell, and the hatred of it is being the devil in his hell. Angels only recognize the Good—which is God in his Heaven.

*The Universal Republic.*

## So Enter the Kingdom, and all is yours

(From The *Divine Life.)*

In a rich man's house stood an Iron Safe. This Safe attracted the attention of a thief who determined to possess the wealth that it contained, One day he came quietly at midnight with a file and a bunch of keys and soon commenced to work on the safe.

Considering the large number of keys in his possession the man got quite confused, for he knew not with which to unlock. Now trying this one, now trying that one, and so on till he had exhausted the whole bunch. Then he thought to himself "what a fool I have been to waste all this precious time in useless trying to unlock this safe with all these keys. Surely it must be a specially constructed safe, and any and all the keys will not do." So he took out a single key from the bunch and quietly sat down; filing it to the required size and shape necessary to fit the lock. His efforts were at last rewarded and he soon had the safe opened, and a vast amount of wealth lay before his gaze. He could now take what he liked.

A little explanation is necessary here: The thief, or the disciple, seeking union with his Higher Self failed in his attempt to unlock the safe, or the Kingdom of Heaven, (which is within him) owing to his becoming confused by the number of keys or numerous thoughts playing in his mind. So he discarded all the keys but one. This signifies single-mindedness, which he filed, rubbed, or polished with the file of devotion. This opened out the gates of Heaven to him. So enter the Kingdom and all is yours.

## Gems of Thought

*Selected by*

MRS. ISABELLA FYVIE MAYO, SCOTLAND.

For right is right, since God is God;
And right the day must win
To doubt would be disloyalty,
To falter would be sin:

*Faber.*

Hurt not others with that which pains yourself.

*Uddna Varga.*

We conquer by hope and trust

*Walter Savage Landor.*

The price we pay for love, is love.

*Schiller.*

The man whom God hath withdrawn from men by some great sorrow, can people his isolation with the mountain sheep.

*E. Gibson.*

Sympathy is the placing of ourselves in another's sorrowful position.

*E. Gibson.*

Do not let us cling too much to our rights, but firmly to our duties.

*Lammenais.*

He only, only feels his burdens fall,
Who, taught by suffering, pities all.

*Whittier.*

Life is more beautiful to me than death, and since I cannot give life, I will not take it.

*Turgenev.*

Almost every human being has, at one time or other of his life, a portion of the happiness of those around him in his power, which might make him tremble if he did but see in all its fulness.

*Sir Arthur Helps.*

"Blest are they" whose sorrow rather is to suffer wrong, than do wrong.

*Wordsworth.*

Knowledge without love will remain a lifeless manufacture.

*John Stuart Blakie.*

## Ode of Greeting

*To the Honourable Artillery Company, of London, England,*

*July 9, 1896,*

**Tune, "God Save The Queen."**

BY

MR. W YALE, MASS. U. S. A.

I

Long live this Ancient Corps;
And may it evermore,
Be England's Pride.
Long may its banner wave
Above the loyal brave,
Confronting danger grave
Should it betide.

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* The author of this received a letter from Marlborough House under date of September 21, 1896, conveying to him "the expression of Her Royal Highness' sincere thanks for this poem." Editor.

II

Afar beyond the sea
A body, sprung from Thee.
Doth have its home ;
Thy children greet thee here ;
Thou art a parent dear,
To whom their hearts are near.
Too fixed to roam.

III

Ne'er may the fatal hour
Of war's opposing power
Peal out anew.
And ne'er may hatred rise
To rupture friendly ties
That make us fond allies
And comrades true.

IV

And if, in time to come,
The sound of fife and drum
Smite either land
Let not the martial tread
Be on our fallen dead ;
Let not the blood be shed
By brothers' hand.

## A SERMON FOR TO-DAY.

### The Test of Religious Truth

BY

HENRY F. COPE.

(*From the Chicago Sunday Tribune*).

"The wisdom that is from above is full of mercy and good fruits."—James., iii., 17.

MODERN life properly makes one imperative demand of religion, that it shall be worth while, that it shall produce effects not simply equal to its professions but commensurate with its cost. Men have a right, provided their vision is broad enough, to apply their economic thinking to religion and to ask, Does it pay?

No matter what a man's creed may be ; it has some result in his living, it affects his relations with his fellows and, in the measure that he esteems it and nourishes it in his heart, it dominates his whole life. The worst thing you could say about a creed would be that it had no fruitage in life ; that would mean it had no place in any heart.

It is possible that one's creed may seem to be able to stand every test of historical investigation; it may be constructed with the utmost logical exactitude and nicety; it may even bear all the brands of authority, proudly proclaiming itself as born of heaven, and yet be the most damnable piece of iniquity known to the mind of man.

Many a man who is proud of his creed because it withstands all the assaults of critic and scoffer, of skeptic and cynic, ought to be most heartily ashamed of it, if it succeeds only in strengthening base motives, in binding burdens on the weak, in encouraging greed and evil pride and in giving a man pernicious ideals, thus setting him out of all harmony with the good.

It is time that we stop looking at the historical roots and the philosophical buttresses of our creeds and take a long look at their fruits. It is time we ask not alone "Is this born of heaven?" but "Does the cherishing of these views make me truly heavenly? Does it make this world more like heaven? Does it strike out meanness, covetousness, baseness from my breast, and force me at any cost to seek the better ways?"

A bottle of poison may be labelled as beautifully as one containing nourishment. By their effects you may know them. We ought to study the effects of our creeds on human characters and human conditions. The time has come to turn from belaboring one another as to the form of bottles and the color of the labels and to inquire whether we have food or poison in them.

This that you say you believe, what does it do for you, what difference does it make to your living, to your deeds? In what way are you another and a worthier man for your religious exercises? If these things make no difference to you, if church and creed produce no results and work no changes, effect no enlargement and enriching of your life, how can you justify the time and strength spent in them?

They are either a power of life unto larger living or they are a potency of death that spreads sorrow and disease. A man's religion either gives him the power of a larger, sweeter, a more loving and world-enriching life, or it shuts up his heart, narrows his sympathies and makes him a source of moral and spiritual contagion and ill. Either your creed makes you live a nobler life or it binds you up and drags you down as a weight on your world.

Here is the proof of orthodoxy and here is the assurance of religious faith for any man. Few can apply the historical and the philosophical tests to their religion, but the test of the life, of the effects on our own characters, and on conditions about us we may all apply. You may not be able to read its ancient letters, but its present life is open and patent to all.

One may always safely follow the light that leads up; the way on which the heart is enlarged, the sympathies broadened and the spirit ennobled may be trusted as the right way; we may know it can never be right to follow any guide or believe any statement that breeds selfishness, bitterness, hatred, envy, the unbrotherly spirit or that palsies the arm when it is stretched out to help.

That which is from above must lift up. That which is heavenly must transform. We must strive for faith to trust the fruits of divine love and aspiration though the roots lie hid in mystery. We must follow the light that leads to larger love and more generous living. We must learn to trust the life of religion though we cannot trace all its letters.

THE NEW REFORMER

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## AN APPEAL TO THE "NEW REFORMER" READERS

THE "NEW REFORMER" is working for the development, enlightenment, betterment, and advancement of mankind and we are giving without stint, that which is within us, freely for that purpose. The principles taught by our Magazine should find a responsive note in the mind of every sincere lover of human progress. The fact that you are interested in it is evidence that you are on a plane of existence above the average and are striving for a better understanding of the objects and purposes of life.

We therefore request each one to "put a shoulder to the wheel" and aid the "NEW REFORMER" in its efforts for the good of mankind. Shall we have your assistance? This must be the substantial support of its readers in both money and influence.

We are aware that no work is ever assured until self-sacrifice, in some form or other, is made. But the extraordinary self-sacrifice under which we are carrying on the paper necessitates our once more appealing to our readers. It is a matter of great pleasure to us that some of our readers have already expressed their approval and appreciation of our work, by sending us donations and thus partly lightening our burden. We take this opportunity of expressing herein our heartfelt appreciation of their kindness and also thank them from the bottom of our heart. As we are still in need of financial help, we trust our other readers will also help us by sending us any donation they think fit, We also thank those of our subscribers who have already paid their subscriptions and request that others who have not yet done so will be pleased to send their subscriptions at once or permit us to send a V.-P.P.

There is also a good deal of difficulty in finding the right people who are most likely to welcome the "NEW REFORMER" although they are widely dispersed all over the world and often far apart. We therefore earnestly appeal to each and every one of our readers to be kind enough to lend us a helping hand in recommending the "NEW REFORMER" to those of their friends whom they consider likely to appreciate it. In addition to this favour we request that each and every one of our readers may be pleased to supply us with at least the name and address of one friend who has consented to become a subscriber.

It is through the hearty support, sympathy, and co-operation of our readers, that the Magazine will be able to realize its object, viz., the benefit of humanity.

In conclusion, we heartily thank our readers in advance and hope they may be moved to render us the desired assistance. An order form is herein attached for the purpose.

## The True Object of Life

BY

Mrs. ELLA L. LAYSON, CALIF., U.S.A.

THE object of the physical life is that the Ego may develop to the point where it is strong enough to control its personality, through which it contacts physical life, and which represents all the elements and forces of nature. When all the experiences of the earth-life have been gained, its lessons learned, then through recognition of and appeal of the lower self to the Higher, the two become blended, or, in other words, the human has become united with the Divine or Christ principle.

The personal will is merged in the universal Will and for that soul it shall henceforth be: "Thy will, not mine be done." Then the atonement has been effected, immortality gained, and the soul needs to "go no more out."

In acquiring the mastership of the personality the Ego has had to meet and overcome all the conditions relating to the material world, its temptations, its trials, and illusions. Thus all of life's struggles are for a purpose and these lessons will come again and again until all have been learned.

The individual may delay or hasten the union of the personal self with the Self at will according to the mode of life. One may read and absorb the principles of Divine truth and be able to elucidate them clearly and yet if he does not apply them to everyday life they avail him nothing. It is like solving a difficult problem; one may study and learn the rules while if the process is not put into *actual use* then no tangible result can be obtained. It still remains in the world of abstract thought.

If one desires to develop the Christ principle and become one with the Father he must *live the life* of Christ, the life of unselfish, loving service, guided solely by the pure white light of Spirit that shines, if ever so dimly, within his own soul. To so attain it, it is necessary that one should have perfect faith in God for faith operates as a channel through which spiritual power descends and forms a link between the lower self and the Divine Ego that is always in touch with unlimited power, wisdom, peace, and love, flowing from its Source.

The Ego is responsible for what the personality does, though the act may be done in a moment of anger or passion, when for a time the Ego has lost control of its personal man, for it is held responsible for each of its vehicles through which its life has been projected.

For each step taken on the path of self-sacrifice, there comes a corresponding expansion of consciousness, which in turn brings with it new joys and happiness. Overcoming and giving up is but passing into a new field of action and responsibilities, since when all the forces have been gathered to a central point in consciousness on a given plane, the consciousness expands and becomes new powers and faculties on a higher plane. Thus in the higher sense there is no *giving up*—it is finding something better!

But never a step of the way do we go alone, never a tear is shed that passes unnoticed or a cry unheard, for Compassionate Ones most tender and loving are close to our side, guiding and sustaining but never compelling us, so that we may fully understand each process we have passed through.

First, then, the personality through service and sacrifice becomes united with its Higher Self which in turn must overcome all sense of separateness before it can be absorbed in the One Life. The time will come when we must pour out our heart's blood at His feet, for we cannot be wholly His so long as we withhold a single thing from Him. We must give up all in order to attain all—now, when we pray for love that we may be comforted, for strength to be sustained, and wisdom to guide us aright, it is no longer for *our own good*, but that the longings of the heart and soul being hushed, with a clearer brain and more willing heart we shall be better able to discern the needs of others and become a more efficient centre of contact for the One Life to work through.

Thus the purpose of the Ego has been attained, having blended the consciousness of all its lower vehicles with its own and from this Divine Centre the perfected individualized consciousness can affirm: "I am Thine, O God. Thine alone!" The last surrender has been made. The pilgrimage is ended.

## The Goal

BY

Mr. WALTER SCOTT HASKELL, Berkeley, U.S.A.

WHEN we enter the Cause world we are confronted with two primal forces, LOVE and WISDOM. Of the two, Love is the most primal in its action; because feeling, sensation, always comes before analytical thought and intelligent perception. Though Love is a negative form of thought, its action is confined to fixed and definite rules outside of its own jurisdiction, to Universal Law. Whereas, Wisdom is a law unto itself.

So many of us have put the cart before the horse by imagining that Love is the goal or object of life, and that Wisdom is only Educated Love, or something just as absurd.

Love is not the goal of life any more than a horse is the goal of a local journey; in fact Love stands in its relation to Wisdom about as a horse stands in relation to its journey's end, for Love is Wisdom's pegasus. To be sure, when the rider gets to his journey's end, when the pegasus has reached the goal, Wisdom, he finds Love awaiting him at the door, for Love is Universal and the underlying principle of all life whether knowing or unknowing.

When we remember that Love cannot exist without an object, the fact should teach us that it is a dependent state. Then what relation has it to the Omnipotent? It has just the relation that the seed or germinating roots have to a tree. It is the first active principle to disturb the placidity of unmoulded spirit protoplasm.

In a way, the rider is dependent upon the horse to carry him to his journey's end. Wisdom is dependent upon his pegasus Love to bring about conditions that make Wisdom possible; but it is a pre-dependence, and in no way unseats Wisdom from. his apex of resultant glory; it in no way gives Love the pre-eminence as the desideratum to be attained. No ego can stop at Love and say: I have all there is to be attained. By the acquirement of Love we do not necessarily possess Wisdom, but only the seed of Wisdom. But by the acquirement of Wisdom we do possess Love, for Love is the first requisite whereby we purchase Wisdom, and the means of purchase stays with the purchaser to the end.

Why do we make so much of Love when it is only the way to the goal? It is because we are held in Love's thraldom, swayed by primal thought, feeling, desire; in fact, drifting on the current of the sub-conscious and unable to think outside of our environment.

Love is the Mother of Wisdom, and as such is a state of comparative darkness. The saying that Love is blind, is literally true, though Love points unerringly to the Light. Love points to the light in much the same manner that a weather-vane tells which way the wind blows. Being moved by its element it cannot help pointing. It has no volition of its own, except in a modified sense.

We cannot ride above the Law and say to Love, do this and do that, but we can in a measure take advantage of the law and profit by Love's teaching. The action of Love is the action of primal Law, and Law is a kind of kindergarten teacher to which we go to school in the early stages of the ego's development.

Wisdom is above the Law, and is the only thing that will make us free. As long as we love ignorance and sin better than Wisdom; as long as we love local ease in preference to universal good; as long as we love our personalities better than our souls, just so long will we be kept out of heaven.

Love is the Law and its action. It acts from within, without, and from without within. It is both Involution and Evolution. The Law is the relation between positive and negative primal elements, and the action thereof. The Law can hardly be said be to the life, because it does not require intelligence to act, except it be sub-conscious intelligence. But from the action of Law comes mental states culminating in Wisdom. Absolute knowledge is necessary to the Absolute. As the Absolute embraces All, it is the only being that exists. Hence, KNOWLEDGE is the only GOAL.

## Aspiration

BY

Mrs. EMMA BOOMER THWING, Newton, U.S.A.

Lead me my Father,
Through the darkness of the night,
My faith grows weaker,
I see no ray of light.

Lead me my Father,
The way is drear and long,
My heart grows weaker,
Hushed is my song.

Lead me my Father,
Fainting I lie and moan,
The way grows darker,
And I am far from home.

Lead me my Father,
Hark!! I hear a tender voice,
It cometh nearer,
In accents clearer.

Come near my Father,
My soul responds unto thy voice,
Come, Father, come,
And lead me home.

My Loving Father,
Hope bids me rise and come to thee,
The Christ within,
Shall save from sin.

I see *Thee* Father,
I rise and nearer come,
To meet my Lord,
I trust His word.

No more my Father.
Will I wander from thy side,
But close to thee,
I shall be free.

One with thee my Father,
My spirit now is strong as thine,
The way is light
There is no night.

## "Whatever is, is Right"

BY

SWAMI VALLINAYAGAM.

THIS is a quotation from the "Essay on Man" by Alexander Pope. Many might have read this quotation but, I think, there will be only a few that approve of its purport; of those few, the opinions of no two will be based on one and the same argument I have quoted this quotation in more than one of my articles, to support my statements, and, therefore, it needs hardly be said that I am one of those that agree with Pope in believing whatever is, is right. But I have not, hitherto, expressed my reasoning for holding such belief, which, if let out, may, methinks, perhaps, be of use to those that agree with Pope to compare theirs with this, and to those that disagree, to know one more man's line of thinking on the subject. So it is why I give publicity to my thoughts in the matter, through the medium of this valuable journal.

"Whatever is, is right." Is this true? None will say "yes." Who will say "yes," when everyone takes that most of what are, are wrong? People fear to admit the truth of this statement because, if so, they imagine that the whole code of morality and ethics, the highest (to them) religious conceptions, the chance of making reforms in society, the enforcement of the existing man-made laws and others which the enlightened and advanced men of the present day, not to speak of the ancient, enforce, and push on with much vigour and anxiety, will have to be given up, and that while, in their places, chaos and disorder will prevail, the humanity, without advancing further, will have to step backward. It is no fault of the mass of the people who cannot look beyond the surface of things, to reject the statement as false and injurious. One commits murder; another commits theft; and another drinks awfully. Thus what people call crime, evil, wrong, etc., are various and numerous. To add to this, we are being taught by the learned of the past, through the works they left, that the world is full of misery and pitfalls, and that everyone should be careful to avoid evil ways and to walk over the good ones. It is, therefore, that the majority of the people fear to accept this statement as true. Now I shall turn to my arguments.

> "Old beliefs, while they have a right to good standing, have no right to exemption from investigation. Nor have they a right to deny the value of new concepts without adequate inquiry......"—Dr. SHELDON LEAVITT.

First of all man should know what is right and what is wrong; then only he will know if himself or another, his action or another's is right or wrong. There seems to be no standard or touchstone to find out either, save that some call certain actions right and certain others wrong, while some others call wrong what have been declared by others as right, and so on. Right and wrong, as they stand, change their places with the change of time, place, and community. So none can say definitely whether a particular action is right or wrong. Nevertheless, we see many to call precisely many actions right and many others wrong. This they do, not with reason but on the authority of others whom they adore. They do not pause to think how and on what grounds those others have come to that conclusion. Generally, people do not think, and try to understand things for themselves. They seem to be a bit of cotton in the whirlwind of opinions.

> "He who will not reason is a bigot; he who cannot is a fool; he who dares not is a slave."—BYRON.

Unless we find out a touchstone by which we can distinguish right from wrong, we cannot be sure of what is right or what is wrong, and the touchstone must be such that gives no room to doubt of its capacity. If we consider deeply, we will see that no man is blessed with infallible knowledge of things. "To err is human." We cannot place confidence in the opinions of others more than in what we can ourselves find out by the process of logical reasoning. Further, to receive other's opinions without putting them to the test of our reason, retards the development of our reasoning faculty. It is reasoning—frequent reasoning—reasoning in each and every opportunity that develops the faculty of reasoning. That faculty alone which is given sufficient exercise, will develop. No man can expect the development of any organ or faculty without proper exercise.

> "There are innumerable perceptions of which we do not become conscious, on which all actions performed without deliberation, as well as habits and passion, depend."--LEIBINITZ.

No man of sense will doubt the existence of the unknown and unknowable that rules the universe with such rigidity and rigour that none can escape the operation of its Laws. The infinite wisdom with which that Substance controls and guides the affairs of men and things in this universe we discover, wherever we turn our eyes—a little beneath the surface of things. If we can only understand those laws of Nature—the Laws of the only underlying Reality and Substance—that respect and govern us here in this world, if we can only understand the Divine Impulse from which springs each and every action of man, or rather if we can only know and understand the Commandments of God or the all-pervading Substance, then we can easily understand what is right and what is wrong without going in for any other standard or touchstone.

Is there any such thing as commandment of God in this world? Christians have ten commandments of God, while Hindus and others have so many. What each religion thinks as acts that ought to be done, and what as acts that ought not to be done, it regards them as Commandments of God. The commandments of God are, thus, varied and countless. All will admit that there is none who will say conscientiously that he has not violated any of the so-called commandments of God. This—how man could violate the commandments of God—greatly puzzled me long, and, at last, after a long and continued thinking on the subject, I have come to a conclusion which brought my mind to rest. I began to think that if Commandments of God there be, how it could be possible for man to violate any of them. God is not a finite thing to be sitting only in a corner of the universe, so that men might do what they like, quite against His will. When He is omnipresent, when He is omnipotent. how could it be possible for man to do any wrong—any act against His Will--and that, too, in His presence? How would He permit such action take place, if it be against His Will? If we suppose that He doeth so, how could He inflict any punishment for the same, here or hereafter? Will it be right and just on His part to allow men to do, in His presence, anything and everything as they please—such things that are against His Will--and then to punish them for the same? This cannot be is, quite clear. Therefore, I say, first of all, that if there be any commandment of God in this world, it ought to be such as cannot be violated by man. Who will accept any as commandment of God, if it can be transgressed by man? If commandments of God could be violated by man, then, man should be more powerful, and could well usurp His place. But all theists admit that He alone is all-powerful. So, we should find out what they are that cannot be violated by man and that may be called the commandments of God. If there were no such thing, it would be certain that He has not given us any commandment.

Is there no such thing as commandment of God, then? I say there is—too many. If you search for it with the light of reason and insight, you will come to know—though with a little difficulty—that the only thing which man cannot and will not violate, is his own ardent desire. The word desire I use here to mean all the springs of action such as love, hatred, aspiration, avarice, etc., or, in one word, passion.

"Tell him that his very longing
Is itself an answering cry;
That his prayer, 'Come, gracious Allah!'
Is my answer, 'Here am I.'
Every inmost aspiration
Is God's angel undefiled."

Man can and will violate the commands of his friend, mother father, teacher, and even the mighty king in whose kingdom he may chance to live, but it is not in his power to violate or to go against his own passion. What man secretly thinks to do he does, when circumstances permit. No mandate of king, teacher, parents or friends can prevent him from doing it. He carries it out in spite of all risks. Even danger to one's own physical frame cannot prevent one from carrying out one's inmost desire, if circumstances will permit—if it lies in one's own power to carry it out. This—the spring of all actions of man—the inmost desire—is the commandment of God, I say. How does one dare to overrule one's friends', parents', teachers', or kings' orders, if they go against one's own ardent wish, and to carry out the latter in spite of the former? Why does one care more for one's own strong impulses from within than the orders of one's superiors or intimate friends? Man does so, for he unconsciously knows and respects the Will of God; for he has no power over the All-powerful; for His commandment none has the power to transgress. God gives us commandments through ourselves as desires—strong passions. We become conscious of our desires or passions, when they rise to our conscious plane, but we do not and cannot know why they should. They rise from the sub-conscious part—the Kingdom of God—of ourselves.

"At least ninety-eight per cent of our mental life is sub-conscious. If you will analyse your mental operations, you will find that consciousness—conscious thinking—is never a continuous line of conscious thinking, but a series of conscious dats with great intervals of sub-consciousness. We sit and try to solve a problem and fail. We rise and walk around, try again, and fail. Suddenly an idea dawns that leads to the solution of the problem. The subconscious processes were at work. *We do not volitionally create our own thinking. It takes place in us.* We are more or less passive recipients. Our mentation is largely the result of the Cosmic Whole upon us. Annihilate the Cosmos and our thinking would instantly cease."—Prof. ELMER GATES.

None can deny that every man is led or rather dragged by his own desires and that none is able to resist them, although his superiors advise and importunate with him to give them up, and the king who rules over him threatens with severe punishment. *They* are the commandments of God—the desires and passions of man.

It is, therefore, that none can and will transgress them. **God's** commandments are not one and the same to all, for no two stand on one and the same level; so the commandments too differ. I shall leave out of consideration what people call good, right, and so on, and take what they call otherwise. One's impulse leads one to commit theft; another's, adultery. The impulses which these two men feel come from the Most High, and as such are commandments to them. They cannot but abide by them and they have no power to violate them; so they act accordingly even against the laws of the terrestrial Lords. The mass of the people will shrink from this idea with disgust and horror, I know. Yet it cannot be helped. When they see a man commit what they generally call wrong, evil, sin, etc., they look upon him with utmost contempt; being unable to understand the Laws of God, they even abuse Him for not punishing him there and then, and even for having created him in this world. How will He do so? It is in pursuance of His Commandments that he commits it. People have no idea of what God is, His commandments are, and creation means.

Every action of man presupposes some desire in his heart which is the commandment of the Almighty. Man has no control over his desires nor does he know their cause and origin. What man desires to possess or to do this moment, he hates the next moment. Even his conscious mind may like to retain the desire, but his soul or the inner man hates, and the thing or action repels—the taste or relish is gone. Why? He has learnt the lessons that ought to be done for his growth and development by that desire—the desire that is gone—he has been lifted a little. Then comes another desire. Thus, desires or impulses, one after another, come and go, in order to lead man, on and on. The connection between one desire and another—the connection between every desire and himself—the connection between each desire and the particular development caused thereby—all these man does not and cannot know accurately. But the total result of all his experiences that have been occasioned by his desires or passions is, he may know on deep consideration, knowledge, progress, or advancement. So I say they—the desires or passions—come from Beyond for the good and guidance of the individual.

Is it not that to act in accordance with the Will of the All-wise is to do right? Do not all, then, by fulfilling their own desires—inclinations—tendencies—obey His commandments? If so, who is there that does wrong, sin, and such like? It is thus that any action done by any man at any time or place becomes only right and just, and never wrong or sin.

Leaving now out of consideration men's actions, if we turn to the actions of other living beings, we find that none of them commit wrong or sin, and that they only act in accordance with the biddings of their inmost desires—the commandments of the only and common God. No man finds fault with any of them although he may cause some injury to it, when its actions affect his self-interest, just like society or king does, when the action of a man does cause injury to any. The generality of the people think that man alone is responsible for his actions, that is to say, that man alone is capable of controlling the causes of his actions, as he is blessed with reason which none of the other beings has, and that therefore he becomes liable for his wrong or sinful actions. But reason itself is not infallible nor has it control over passion. If we refer to our experiences, we will become convinced that reason has no bearing on one's actions and cannot control them, if the causes of one's actions—desires—be fresh and vehement. Reason is a small light given to us by the All-merciful wherewith we can see and walk within the small circumference around us during our short sojourn here, but wherewith we cannot know the pro and con of men and things. Reason itself, we see, sides often with natural inclinations of man. What are inclinations of man but the foreboding symptoms that reveal what he is going to be moulded into by the Unseen Hand? They are the Commandments of God in accordance with which alone man can and has to walk. Reason has no control over passions; they are, as aforesaid, under the direct control, supervision, and guidance of God.

*(To be continued.)*

## A Graduated Syllabus of Moral and Civic Instruction,

for Elementary Schools

*(Continued from our last number)*

### STANDARD VI

(12—13 years)

1. **Manners.**
   - (*a*) As shown by dress.
   - (*b*) By choice of friends, literature, and amusements.
   - (*c*) By kindness to younger children.
   - (*d*) In boys: by special courtesy to all women and girls.

2. **Courage.**

   (*a*) Heroic deeds done in the service of man: self-sacrifice.
   (*b*) Everyday heroism.
   (*c*) Chivalry: devotion of the strong to the weak.
   (*d*) Moral courage.

3. **Patriotism.**

   (*a*) Love of country: national emblems.
   (*b*) What our forefathers have earned for us—*e.g.*, liberty, social and political institutions.
   (*c*) How each may serve his country and posterity.
   (*d*) The Sovereign: his power, influence, and responsibilities.

4. **Peace and War.**

   (*a*) The value of peace and her victories.
   (*b*) The duty of citizens in time of war.
   (*c*) The evils of war.

5. **Justice.**

   (*a*) Love of justice.
   (*b*) Just and unjust relations between employers and employed.
   (*c*) The rights of animals.

6. **Ownership.**

   Talents and opportunities: responsibility for their use.

7. **Thrift.**

   (*a*) How and why to save: Savings' Banks.
   (*b*) The cost of drink to the nation.

8. **Truthfulness.**

   (*a*) Conquest of science over ignorance and superstition.
   (*b*) Progress of truth.
   (*c*) Love of truth.

9. **Conscience.**

   (*a*) The claims of conscience, individual and social.
   (*b*) The enlightenment of conscience.
   (*c*) The development of conscience.

*(To be continued.)*

# Conservative and Liberal Policy

BY

Col. T. F. DOWDEN

THE cue to Mr Lloyd George's sensational Budget which was thrown out by the Lords as Revolutionary and Socialistic, is probably to be found in the fact of 34,000 owners of the ground in London, 187 possess 60 square miles or rather more than one half of the total area. 19 of these square miles are however the property of Ecclesiastical Commissioners, the London County Council, and the City Corporation. This leaves 41 square miles in a densely populated City, occupied or held by 183 private persons, receiving rents and profits therefrom.

A Fiscal System which includes an Income Tax is always unpopular with the monied classes as opposed to the labouring masses, and especially in the case where Industrial and Commercial *competition* is acute. The United States have no Income Tax, but get all they want from high Tariffs. To tax a whole people impartially under a system of Import duties or Excise, is very different, and probably less costly and objectionable, than where it is necessary for State Officials to pry into the private accounts of Individuals or Corporations, and value their property in detail, for the purpose of levying a tax. Profits and policy are thus disclosed, and become a matter of common knowledge.

A Budget aimed at a wealthy minority may appear to the Masses possessing the vote a cheap and easy way of getting in Revenue, to be distributed to the People by the Government. What is drawn into a Budget is consumed, and whatever part of it goes to increase establishments for the working of enigmatical or complicated rules and regulations causing great irritation and worry to the Public, is a waste of power and money. Then wealth is to be absorbed through the Death Duties, and by so much is transferred from Capital or Savings, to Revenue expenditure and consumed.

Beyond this again, a Duty is proposed on all transfers of property and renewable leases, of 20% of the increment of value since it was acquired by the owner! The determination of the increment rests with the Revenue authorities, from whom an appeal would only be made with vast expense for law and other assistance. The Government theory is, that the owner has done nothing to earn this increment!

It is small wonder that all this is objected to strongly by the owners of property invested, and especially in immovable stock and block. Not only must they force a sale of some of it to pay the duties, but the liability of all property to these Duties, depreciates the entire property of the Country. It will be observed this means that we are living on our *Capital* to a large extent.

We see here a remarkable similarity of views and Policy in the East and the West, only differing in the Form it assumes and the ultimate effect on the Country. In the East when the State has had need of money in the good old times it has been usual for those suspected of having any, to be pounced upon and made to disgorge. Accordingly the Shroff and money-lender keeps his treasure buried in the ground, and poses as the poorest of the neighbours.

In the West private savings are at once distributed and expended as *Capital*, to produce further wealth, through works and machinery, or commercial organisations producing Income.

But here *Socialism* now steps in, to appropriate, if it can, the savings of the Country, by means of theoretical distinctions in the right of property, as affecting various Classes and Individuals. This is comparatively easy if the saving classes are in a minority, where everything is decided by a one man one vote, of the Mass. It is precisely for this reason that the useful functions of a Monarchy and an Hereditary Upper Chamber come in, to moderate legislation having an extreme tendency to unpractical measures. The Monarchy is above Party and has no interest beyond conserving the 'energy' and resources of the Country, and developing its productive power.

The Socialist tactics now being used to combat the power of Conservatism are mainly directed to squeeze Capital, and for this purpose the ignorant are led to believe in the tyranny of it. Tyranny is however universal, and originates in Humanity living under a universal pressure of Competition for the means to exist, which affects Capital and Labour equally.

To secure monopolies, is to circumvent Comepetition; all wits are engaged in the endeavour to get the greatest advantage out of both. Where such monopolies have been acquired by 'cute' methods unfair to the neighbour, their continued possession should be subject to confirmation; but not all is done by Government in this direction to protect the Public. In this respect there is perhaps moral laxity of the Treasury; the Death Duties on the estates of millionaires save it trouble and expense in collection of large amounts of Revenue.

It is *not* generally true, that the owners of property which has risen in value, have done nothing to earn it, and that therefore the State has a right to a large slice of it, for Revenue purposes. It is *true* that the State does not undertake to compensate owners for a general fall in values consequent on their policy, which depreciates it, or for the risks they run in their investments.

The fall in value of Property is real and serious. A 4 to 15% Death Duty means, one to four years' income to pay it off, or a forced sale of one-twentieth to one-fifth of the property. The liability to these excessive calls in any particular case, affects the value of all property in the Kingdom.

Provided the use of power may be good in its object and methods, its exercise by concentration, up to a point, secures efficiency and economy in work, for specific purposes. In this sense monopoly of power does no harm; the success of any Commercial Private initiative and enterprise depends solely on this concentration for its effectiveness. Accordingly we may be satisfied that the monopolist, especially in Finance, is not entirely an unbeneficial element in the working organisation of a Country, even if he largely influences the Government, but he must not overbalance it.

As a matter of fact, we know that the whole Commercial and productive business of a Country is influenced and largely governed by a few Banks and Financiers whose power rests, in their supreme knowledge of the Economic conditions affecting the whole World's progress, and the confidence felt in their initiative by the Public.

The proposed Socialist alternative to this, is a gigantic organisation (which tried on small scales has always failed), which stops private enterprise, and creates a vast official monopoly, that of the Government. It is not shown where the savings of the Public are to come from, to keep such an organisation going. As the enthusiast's idea of Socialism is, for all to share equally, it is to be imagined that all production would be consumed annually, if the masses use their will in ignorance of its prospective effects.

If we work on a Socialistic plan, we come back ultimately to the primitive stage from which the East has not yet emerged, where the Revenue is wholly the property of the King, to be used at his discretion, and wages are 4d. a day for manual labour.

Against this plan the West has this advantage, that every Employer is a King to his workmen, and every workman is free to choose his employer, getting not less than 3s. a day. Both try to moderate competition and secure the largest profit, by Association and Combination. This results in the formation of Trusts of Employers, and Unions of Labour, each claiming the freedom to withdraw from the common work at any time. In this way the tug is always going on, and Monopoly is the outcome of success on either side, for which the Consumer has to pay. Nothing but the check of a diminished public demand moderates a monopoly of supply, and keeps down prices.

Cotinuity of operations amidst all these disturbing factors, evidently depends on scientific observation of them, and the adoption in a calm and friendly spirit, of the proverbial middle course, in which lies the greatest measure of safety and satisfaction on the average to all concerned.

Taxation is forced on us by the need for funds to carry on the collective organisation by which all continue to exist. No one is exempt from the obligation to contribute to the fund, either in money, labour, or service of some kind. The ways in which this can be arranged for, so as to give the best results on the whole, are matters for deep study, in which all concerned should be consulted. But the opinion of a mere majority which may include much ignorance, is of little value in such matters; we have to rely on expert advice founded on the widest knowledge, which is often only furnished by an exceedingly small minority.

Fortunately the Constitutional methods employed in England, afford the surest means for the best intellects to rise to the surface and help to rule the Country. It is only a question of time, for Truth to prevail against Error. Conservatism holding the balance, secures this 'Time' element in Legislation, so essential to collect evidence, before action is taken. We cannot satisfactorily judge, without a precise issue laid before us for decision.

The immediate issue which is calling the effectiveness of our Constitution into question seems to be :—

1st. Whether the efforts of the Country should be directed to increase its wealth earnings and savings so that in this way it may be able to support a larger population, and hold its own against the Foreigner in the great International Competition for the means of existence.

2nd. Or whether the wealth and earnings should be gradually distributed amongst the existing masses, and consumed annually, and the Nation allowed to decline.

In the former case we are Imperialist. in the latter case Socialist in our Policy.

The importance of the occasion, then, is to see what Socialism is, and where it would lead us.

The 'ABC of Socialism' by Mr Fred Henderson, which is to be bought for a penny, is a valuable aid to understanding the position taken up by the Socialists. A few quotations from it with remarks thereon may be considered not out of place.

| *Quotations.* | *Remarks.* |
|---|---|
| "Our aim is to make the national resources available for the general life of the Nation. How can this be done?" | The precise aim of all concerned |
| "Livelihood comes out of the current daily wealth production of the World."<br>(In a footnote:—'Note this carefully you will see its importance as the argument develops.) | Not at all; it comes out of the previous savings of the Country till an output is sold, or a crop reaped. |
| "The distinctive way of living of the poor class is by wages, and the distinctive way of living of the rich class is by ownership." | The rich live by directing the flow of wealth through Labour into possible and probably profitable courses. In this process Labour takes the wealth, but none of the risk of the rich of losing it. There are over 4,000 Bankruptcies every year. |
| "The whole nation, rich and poor, lives upon the current daily wealth production of the world." | No; on previous savings, till a crop is reaped. |
| "The worker produces his own wages." | No; he produces the equivalent of previous labour, stored up in Capital, or National savings. |
| "Land is the primary source of all wealth." | Yes: but in an industrial country exchanging manufactures for food, the higher wages earned, enable food to be imported from other lands and bought cheaper than it can be produced at home. Small Import duties alone can alter this. |
| "Labour applied to the Land makes it fruitful." | Yes; but only with previous savings, which support the Labourers till the crop is reaped and sold. |

| | |
|---|---|
| "Wealth is created and used and done with day by day." | No: only by Labour. If all was consumed as fast as produced, there would be no wealth, or power to pay wages. With growing wealth the population augments, and continually increasing burdens are thrown on the means of support, keeping down wages in the competition for employment and the struggle to exist. Under the Socialist Theory, the wealth would be consumed as fast as produced. Only the hunter or the Nomad in the Wild Prairies can carry out this theory, and continue his operations till all game is killed, or the pasture eaten by the flocks. |
| "What is it that prevents the resources of the Nation getting into the life of the Nation?" | It does so. All savings are used to employ labour ultimately. |
| "At the end of a week the owner of a Factory pays a portion of newly created wealth back to the operator in the form of wages." | This is putting the cart before the horse. The owner could not have employed at all without the power of his, or someone's previous savings at his back wherewith to pay wages.<br>The wealth received by him is the return for his venture, in competition with other owners and producers. He might fail at any time and lose all by a falling off in demand, strikes, etc. |
| "When the owner bought a slave he bought labour." | No; he exchanged his savings for a machine, with the cost of keeping him before he could work. |
| "The Capitalist gets his labour for nothing." | No; he must have the wages in his possession before he can pay them and must have worked or got credit, or his ancestors did. The owner's share comes from the Public. The hired Labourer gets |

the value of what he contributes to the work produced.

"Labour provides its own capital."

No; the Consumer who uses the product, and the man who saves part of the price paid for it.

"Land is the primary need ot the human race."

Not necessarily the land of one's own Country, but the World's land, and the food of England is largely produced by labour abroad, or the land there, which is paid for by manufactures. While there are free exchanges of products, Labour and Capital are World forces, not National. They become National only to the extent to which a Tariff affects the exchanges of the products of Labour.

All land that produces anything has been paid for, or represents accumulated labour on it. Rent originates in the ability and willingness of somebody to use it, if he can do so at a profit or without loss.

"There is no difference between Land ownership and the old system of Patent Place-holding."

In one case work has been put into the ground; or it has been acquired a value from competition to possess it. A Place-holder's title to his berth, is the value he puts into the work he has to do in it.

"Socialism is the Nationalisation of the Land and means of Production and distribution and the organisation of Industry under public ownership and control for the national benefit."

Socialists do not show how it is to be carried out without violence and destruction to the State. If robbery is not right, then owners should be paid by the State for the value of their Capital, or guaranteed the income of it. All initiative of work must then be taken by the Government. The rich need do nothing. Labour

will not be free. There will be no
savings. The Nation will decline,
and the Foreigner will step in.

The idea of Socialism as above set forth, being based on a fallacy, the conclusions arrived at are necessarily faulty. The Extreme Socialist puts the cart before the horse. He assumes that hired Labour increases wealth by its own power alone, and without any previous arrangements to feed, clothe, and direct it while a job is finished and the product sold. As a matter of fact, it is the *savings* of people, i.e., *what they produce, less what they consume*, which furnishes the power to wage-earning Labour. A thrifty and clever man can offer wages to another on his Works or Land, if he is sure of an equivalent of good work in return. The Investor's profits come from the Public who use his out-turn and are due to his savings, which in the first instance be advanced to Labour, and thus enabled a commodity to be produced, for which he hoped a demand would arise, at a price which would pay more than the article cost. He is often disappointed in this, loses his Capital, and becomes a mere consumer living on daily wages. Let every Labourer save something and he may commence to become rich. This may not be easy while Desire has no bounds, and its effect is left uncontrolled. There is however hope for all if we may credit the Indian Sage who has said :—

"O Contentment make me rich
For without Thee there is no *Wealth*."

And again :—

"Like silver threads through crystal beads
Let Love through good deeds shine."

Socialism which may be practical and just commends itself to all; but its material benefits must be subject to Financial possibilities.

Extreme Socialists are misled by the ease with which Labour, while trade is advancing, generally finds ready employment under our Industrial system of Private Enterprise. Owing to the competition of employers to turn savings of the country to best account, men are then free to choose their job, and seem independent of the employer.

Insurance against unemployment from any cause; the conditions under which work can proceed with efficiency and economy of effort and life; the organisations which enable collective bodies to act for the mutual good of the whole; these and similar matters are of the greatest importance to the well-being of the State, and of Employer and Employed, and are problems of Socialism thoroughly appreciated by Conservatism.

The fact that a few inheritors of wealth possess property while they may appear to do nothing, living as pensioners, is not an argument for robbing them. Their possessions mostly represent the results of scientific efforts of past generations, from which the State is now able to support a 50% greater population than it did, half a century ago, when the Industrial expansion began on such an extensive scale.

It is the Savings of the wealthy, and their stability, which supplies the credits for war, and other extraordinary expenditure essential to tide over a crisis. The poor can only give service and the Country needs them in the Army and Navy. In the wealthy are to be found the natural leaders accustomed to organising and leading masses. There is no wealth without responsibility attached to it. That a few parvenus neglecting their responsibilities soon dissipate their inherited wealth, does not affect labour prejudicially. If there is one thing which takes from the pleasure wealth may confer, it is to know there is poverty which cannot be relieved. Organisation alone may help to mitigate it, and in the steps which may be necessary, there is never any dissent from the wealthy, who are only too glad to lead if they can find out how to do so by some organised method which is based on a sound foundation.

While the World is constituted as it is, we cannot escape from its burdens, but they may be rendered light by sympathy, love, and forgiveness of error. There is no lack of this among the wealthy.

The question what form Taxation should take, so as to be least costly and irritating in collection, is one in which those most affected, should not be excluded from deciding. As regards the Income-tax, it is not so much the tax as the inquisitorial methods, the complicated rules and regulations consequent on making the tax a class one, differing in its application to all sorts and conditions of people, and the state of their private affairs, that makes it hated. This hate is not lessened by members of the Inland Revenue Department being made the assessors with unlimited power of exacting, compared with the power of individuals to appeal effectively, at little trouble or expense. Nor is it rendered less acute by the fact of the Budget being Socialistic and Revolutionary, and the Capital of the Country being gradually extinguished by insidious beginnings, which infringe the very Principles of business on which continued existence as an independent Empire, depends.

An erroneous impression may often be conveyed through Statistics. Our National '*Profits*' from *Productive* work are stated with apparent truth, at 600 million £. But often the income of the working classes which is wholly *consumed* is added, and the incometax put at double the amount.

Again, the Income dealt with by the Inland Revenue Officials is computed at 1,000 millions, which merely shows that the same *Productive* net Profits of the Nation, viz 600 million £, is taxed more than once. This we may easily account for by remembering that a Company's Profits are taxed then each shareholder's income as he receives his dividend, and finaly every director of Labour, whose income exceeds 150 £ a year, before the National profits reach the workman.

600 million £ divided over 8 million houses in the Kingdom gives 75 £ a house or 29 s. a week. Here we trace the annual National net Income to its final consumption. But 37 million £, the income tax on 600 million £ of Profits, equals $1/2\frac{3}{4}$ s. in the £! The incidence of it falls solely on the *saving classes*, who under a Socialist Dogma are considered to be negligible quantities in the Councils of the Nation!

Beyond this again extreme Socialism avows the intention of ultimately absorbing the savings, or the Capital itself, through the Death and Unearned Increment Duties! It is for this reason something practical has to be done to put the working power of the Nation on an improved footing that may save the Capital to the Country, while making its net Profits greater. For this purpose Tariff Reform seems essential.

A whole source of Revenue to the Country is lost through the failure to protect agriculture, and restore the production and income from the Land. The protection required, is only such an amount as would secure the Country's wheat supply first from home, and the surplus only from abroad. It does not follow that the price of Corn will increase from such a step, but only that the supplies from abroad will be drawn from a less distance, or from sources which can supply at the cheapest cost in production, or at diminished rates for carriage and delivery.

A Nation neglecting Agriculture and living wholly on the other Industries, and the gradual consumption of its Capital, for Revenue purposes, is already on the decline. Capitalists will then transfer their savings abroad where a Tariff protects them and the end must soon come. Neither Germany nor America will make this mistake. England made her start through Protection. She has been living ever since on the impetus gained by her immense activity. We have evidence in the failure to raise taxation from net Profits, and the beginning to extinguish her Capital in supplementing the Budget, that we are being overtaken, and must alter our fiscal system.

The Socialists of one Country are not on an equal footing with those of another, while one protects its Capital, and the other does not. Much as men may love one another, they must be practical in their exchanges of material values, and adhere to sound principles of business, or the Philantropists may be left in the lurch.

Beyond Tariff Reform, the Central Government requires the same co-operative assistance as Parties, Trades, and Associations of Employers, have in their *Federal* organisations all over the Country, to be obtained by grouping the Counties into Local Governments, having their minor Constitutions on the existing Principle, viz:— representation of the Monarchy, the Lords, and the Commons. Under this arrangement, the work of Government would be rendered more efficient and popular, and the balance of power restored to those who are in the best position to use it for the Country' s welfare.

The superior efficiency of Germany and America as National working Powers is probably due to their Federation Principle, which facilitates the disposal of Local matters in concert with the authorities on the spot, freeing the Supreme and Central organisations to deal with the more important matters which affect the entire Country. Private initiative and enterprise are greatly stimulated by such organisations; because the common knowledge on which all act, is increased by local consultation. Economy and efficiency are the natural result of combined and Individual efforts, which can be made with confidence, where the information on which action is taken is complete.

If England is more or less a great World's Workshop, it is proved that its efficiency can be increased by the intelligent use of the Government agency in giving the right direction to the energies of the Nation and conserving its powers. To this extent Conservatism and Liberalism are working towards the same goal, which Extreme Socialists in their ardour seem to miss.

# Notes on Sufism

(From the Masnair of Maulana Julal-uddin oe Rúm)

BY

Prof. M. Ishmail Ali

*(Continued from page 176, Vol. IV, No. 5)*

Full revelation of the truth is not considered advisable, perhaps it is not possible. Moses could not see the Truth: real being—the deity, unveiled without losing his own being (consciousness). The world cannot dare to look at the Sun and Source of Being in His full glory. Full flood of the celestial light would spoil the hide-and-seek game of the grown-up children of this world, it will dissolve the charm of egoism and duality, dispel the rainbow of hope and fear which constitutes the chief interest and pleasure of our life, demolish the card-houses of our pet theories and opinions,—in short, it will take off that discordant note of unreality and ignorance which helps to bring about the harmony of earthly life, and will destroy all religious, legal, and moral distinctions.

Love of colour and form (diversity and matter) is transitory and if indulged in excessively leads to sin and remorse; that of the essence, the universal, and the immortal is abiding and leads to piety and bliss.

Everything that exists beside the Supreme Being Himself: everything spiritual, moral, or physical, the so-called abstract or concrete, good or evil, is the effect of the manifestation of the name or attribute of the Deity, e. g., virtue is the manifestation of His name: Leader, vice that of "Misleader." It should not be supposed, however, that God misleads innocent men. They are themselves responsible for their sins as shall be shown later on in the Sufic doctrine of "Free will and pre-destination."

Good and evil both emanate from the same source though they are different in quality. Evil is not good in itself but in its end and object. After the veil of duality is removed only the positive ( : good) remains, the negative ( : evil) disappears.

Intuition or inspiration follows the suppression of the physical senses, negation of self, and surrender of individual will. Then the line that divides the conscious (:finite), and the unconscious ( : infinite) mind, is lifted up* and the individual mind with its limited resources is merged into the universal and the boundless mind.

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* Witness a man with his mind fully relaxed, or absorbed in deep thought without a conscious exertion on his part, in that state he can draw upon a larger store of knowledge than in his ordinary condition. Set a person thinking about himself and

Arriving at the true knowledge of self (: the mirror) the Sufi arrives at the knowledge of God ( : the only real substance that exists and is reflected therein).

Self-oblivion and self-abnegation are the two most essential stages in the Sufi's progress.

The first is of three kinds, viz., (1) oblivion of means or intermediary causes. The illusory chain of physical causes vanishes away, God is seen as the first and the only cause of every event, and the delusion of personal agency is dissipated. The so-called causes are the curtains which hide the truth from us, and the greatest of them is one's own ego or self.

(2) Transportation or forgetfulness of self through involuntary emotions.

Transportation also is of three kinds: (*a*) physical: visualisation, contemplation, realisation of the ideal and communion with it.

(*b*) Speculative: representing to one's self the evidences proving the existence of God, and contemplating the forms of those evidences with such a wrapt attention and concentrated mind as to become oblivious of self and everything besides; e.g., deep contemplation of the attributes of God with the preservation of the same conviction after regaining self-consciousness. The mystic is pardoned for his temporary and apparent pantheism and idolatry in this stage, for he does so involuntarily, being overcome with emotion and losing his self-control.

(*c*) Emotional: being drunk with love: as the result of revelations, epiphanies, or splendours of God that are perceived.

This state of transportation leads to the entire forgetfulness of self, and knows no extinction or awakening.

Next to transportation comes sensual death or self-abnegation in the following order:—

(1) Negation of evil: elimination of vices and confirmation of virtues, attainment of spiritual equilibrium or moral perfection: vices changed into virtues; e.g. covetousness and lust—their objects being changed—turning into noble aspiration and holy love.

This negation of evil is sub-divided into: (*a*) negation of the idea of evil, which leads to perfect chastity. All prophets were 'innocent or chaste' because the very idea of evil and motive of sin was foreign to their natures.

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you will make him the dullest of all creatures for the time. The writer has seen persons under hypnotic influence, i.e., when their objective mind was temporarily suspended and their self-consciousness diminished, speaking, writing, and acting with far greater ability than they were given credit for in their normal states.

(*b*) Negation of personal will: freedom, emancipation from responsibility (without licence), arriving at the knowledge of 'destiny,' elimination of personal motive from conduct, seeing good in every thing.

(2) Negation of personal agency: realising God as the true agent and doer of every thing from behind the curtain of human or other agency. The Sufi in this stage is an 'agent' only in so far as he *beholds* God acting everywhere.

(3) Negation of personal faculties: in this stage the single agency mentioned above is also destroyed. The Sufi realises that the senses and the faculties which he had imagined to be his own are in reality the possessions of God, that he speaks, sees, hears, and feels through the agency of the Deity. This state leads to the negation of personal individuality and the realisation of the true ego: arriving at the knowledge of "the reality", the substance of everything that exists. No distinction of sensual perceptions is left in this stage.

(4) Negation of 'self' or Ego: perceiving not the phenomena but the reality. Absence from everything, 'self' included, and presence with the soul of the world—the only real 'self'--God. Perceiving "the truth" without the conscious knowledge of doing so. In this stage the curtain is lifted up, scales fall away from the spiritual eyes of the Sufi, he arrives at the centre of things. Individual knowledge and self-consciousness are merged into universal knowledge and universal identity. This stage, which is technically termed "dying in God" and is the one and only entrance to the Sufic goal and haven, brings him into the last main stage and destination: post-mortem existence or "living with God."

The Deity without 'names' and attributes which subsequently become the 'ideas' or 'types' of things, did not exist save in His own knowledge.

But these names and attributes yet existing only in potential form, possessed the will to be; in other words: the Deity was desirous of manifesting them and thus making a display of His full magnificence and glory. The 'Ego' coming out of its modest cell of 'unity' into the proud publicity of "diversity" was qualified with 'names' and attributes, each of which, afterwards, filled the type that was suited to itself. It was this union of combination, the attributes (souls) and ideas (forms), will and intelligence, that produced the universe.

The above theory does not destroy belief in free-will, on the other hand it confirms it. Man, being the result of the united manifestation of Divine Ego and attributes, is granted the attribute of power or free-will; though, of course, in a far less degree and limited form. But since human power is, in the last analyses, found to be the Divine power—as his ego with all its attributes is but the shadow or reflection of the Divine Ego and attributes, he is a free agent in one sense and a compelled slave in another. As long as 'nature' predominates in him and self-interest forms the motive of his thoughts and mainspring of his actions; i.e., as long as he recognizes his distinct individuality, and does not identify himself with the whole— : the world-self—God, —he must be held responsible for his actions, and when one has overcome nature and freed himself from the control of gross passions and appetites—i.e., has attained to perfection—he will behave and act like a responsible being for the sake of giving a good example to humanity if for no other reason; and his very acts of seeming licence and crime, like the acts of the Prophet Khidr in the company of Moses, would be found to be acts of wisdom and benevolence in reality.

Prophets who were born masters of nature, and sages and saints who become so through their own endeavours, behaved like responsible agents in matters moral or spiritual, and as fatalists in matters physical or temporal—a blessed rule which is unfortunately reversed by worldly men.

*(To be continued.)*

## EDITORIAL NOTES.

IT was a saying of Milton that, " who best can suffer best can do."

JOHN BUNYAN once said how, " if it were lawful, he could even pray for greater trouble, for the greater comfort's sake."

" IT is an honour," said Solomon, " for a man to cease from strife, but a fool will always be meddling."

THE Romans had a proverb that many bushels of salt must be eaten before a real friendship could be formed.

LORD AVEBURY says:—" There are three things which money cannot buy—health, happiness, and peace. On the other hand, if these are beyond money and price, yet everyone can secure them, if he chooses, for himself. Two of them, indeed, money tends often to steal away; health by the temptations of the table, and peace by the fear of oss."

AN author says:—"Success surely comes with conscience in the long run, other things being equal. Capacity and fidelity are commercially profitable qualities."

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MRS. LUCY A. MALORY says: "No place is a blessing to you until you are a blessing to the place."

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BENJAMIN KIDD in his "Social Evolution" has tried to prove that "the process at work is Society in evolving religious character as a first product, and intellectual capacity only so far as it can be associated with this quality."

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REAL Civilization is the product of moral agents.

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SWAMI VIVEKANANDA said: "What we want is Western Science coupled with Vedanta, Brahmacharya, as the guiding motto, and also Shraddha and faith in one's self."

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"DUTY," says Mrs. Jamieson, "is the cement which binds the whole moral edifice together; without which all power, goodness, intellect, truth, happiness, love itself, can have no permanence; but all the fabric of existence crumbles away under us, and leaves us at last sitting in the midst of a ruin, astonished at our own desolation."

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WE are glad to notice that a concordance of the Vedas has been compiled by Swamis Vishweshwarananda and Nityananda.

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THE *Morning Star* says: "The greatest amongst all Forces, that Force which influences all that is and particularly Passives, is Pathetism (Love). More powerful than Vitality is Intelligence, which unceasingly seeks to form and transform all that lives upon earth and consequently all that is, for its most perfect manifestation. Greater than Intellectual Force is Spiritual Force which always seeks to classify, to form, and reform Intelligence, as the Intellectual Force seeks to classify, form, and reform Vitality. But the supreme and universal Force, whose source, vast as the ocean, is Duality, Duality which alone is infinite."

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THE upper classes in India are not willing to permit the education of the lower classes. The Census Report of 1901 says that "prior to the advent of the English……the imparting of knowledge to Sudras was strictly forbidden.

IT is stated that a Christian University at present for the conferring of the Bachelor Degree of Divinity will be started this autumn at Serampore.

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FROM the report of the Puri Leper Colony for the year 1909-10, we find that the institution is doing very useful work. About 70 lepers were housed and fed. It appears the colony is in need of money.

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MORAL teaching is no doubt necessary for children in schools. But if Government have no control over it, it is rather productive of greater evil than good. Teachers are likely to infuse superstitious and foolish ideas into the minds of children.

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IT is said that Rs.6,000 a year would be required to keep up the Branch of the Servants of India Society, recently opened in Madras. This sum can well be spent on other useful purposes if the members can show greater self-sacrifice.

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ONE of the subjects brought before the Board of Agriculture at the Sixth Meeting held at Pusa, related to the best means of bringing the results of experimental work in agriculture to the notice of cultivators. This is a very important thing.

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THERE are 700,000 villages in India with an average population of 364. In Bengal out of every hundred, 95 live in villages. Probably over ninety per cent of the whole people are engaged in agriculture and primitive occupations connected with agriculture.

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WE are glad to note that an Industrial and Economic Institute has been opened at Poona as a Memorial to preserve the memory of the late Mr. Justice Ranade. His Excellency the Governor of Bombay opened it on the 15th September last. This Institute, started in his name, has cost about a lakh of rupees, almost all of which was collected in the Deccan, and will consist of a Techno-Chemical Laboratory, a Bureau of Information, and a Scholarship Fund.

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THE First Annual Report of the Ganjam Hindu Social Reform Association has been issued. We are glad to note that the Association is really making a great advance in the cause it advocates.

WE understand that a curious social war is going on at present between Jingars and Hajams at Kolhapur. The latter seem to refuse to shave Jingars because they allege that the latter use to make at one time leather saddles. The Jingars deny the allegation as totally ungrounded. They further point out authorities to prove their claim to be Somavanshi Aryakshatris.

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A CORRESPONDENT to the *Indian Social Reformer* points out the following circular of the Sadar-Dwiani-Adalat, Bombay, still standing in the High Court Circular Book in respect of exclusion from the Court-room of what are called out-castes who include the untouchable classes like the Chamars and Mahars) which is not generally observed :—

"It having been brought to the notice of the Sadar-Dwiani-Adalat that a practice very generally prevails of excluding from the Court-room all those classes of the community who came under the denomination of out-castes, whether appearing as parties to, or witnesses in a suit under trial, I have the honour, by direction of the Judges, with the concurrence of Government, to remark that they much disapprove of the course, as one at variance with every principle of justice, and in no way necessary to preserve the Brahmins and other high caste men from defilement. I am, therefore, further instructed to request that you will issue orders to all judicial functionaries under your control, directing them to allow the above classes access to the interior of their Courts, and at the same time to be careful that such arrangements are made as will avoid the possibility of their being brought in any sort of contact with the rest of the community."

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HIS HIGHNESS THE MAHARAJA OF PATIALA seems bent upon pushing forth the cause of education in his State. Patiala people already enjoy the privileges of having free primary education. His Highness has quite recently issued a manifesto announcing that every village that can muster thirty school-going children, shall be provided with a school by the State. He has allotted a sum of Rs. 10,000 for the purpose from the State Treasury. His Highness is anxious to popularize education by all possible means.

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MESSRS. METHUEN & CO., LTD., London, have been pleased to send us their illustrated list of announcements of forthcoming books for the second half of the year 1910. We find many useful books in the list.

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A correspondent writes to us from Hyderabad, Deccan :—

IT may interest everyone associated with the Indian Social Reform to hear that an "untouchable" has been made "touchable" on the 7th ultimo at Hyderabad, Deccan, by the admission of one Bagareddi, a member of the so-called low caste man, into the ranks of the Brahmins. The ceremony was performed in Bagulcoonta, in the bungalow of the late Honourable Mr. Seymour Keay, M.P., under the auspices of the Shree Jagan Mithra Mandali, *i.e.*, a Bhajan Society (for which invitations were issued by Mr. B. L. Narsimloo, the Secretary of the Society, to more than 500 persons), by Mr. B. Kishen Rao, B. A., B. L., High Court Vakil, in the presence of a concourse of all castes, from the lowest of the low to the highest, numbering to the tune of 300 persons. The candidate obtained, it is said the significant *sobriquet* of Bagareddi because in his scholastic days he was in the habit of acting the truant from attending the school, otherwise some of your readers might be running off with the notion that as he was already a *Reddi* the hop from that rank into that of the Brahmins is not much to denote any serious upheaval. When the rite was being performed no one raised any protest or raised a finger of dissent, so much so that all went on as merry as the proverbial marriage bell. So as a matter of fact the proceedings started at 7 P. M. and did not give over till the small hours of the morning. Mr. T. D. Varma of H. H. the Nizam's Educational Service followed with a discourse, in which he sought to show that Bagareddi belonged to a class of irreproachable respectability. On his resuming his seat, Mr. Kishen Rao got up and talked for a few minutes on the elevation of the depressed classes to Brahminhood. For Brahminhood does not constitute in the birth of a man but of his character, and so as Mr. Bagareddi had shown that he could be a Brahmin in practice than the so-called Brahmins. After which a *Katha* was started at about 10 P.M., which lasted till about 3 A.M. in the morning, after the conclusion of which every one of the assembly dispersed homewards."

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THE Imperial Assembly of China's first Parliament was opened on the 3rd ultimo.

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THE London Missionary Society has issued its 115th Annual Report, which shows that the income from all sources last year was £191,000 and the expenditure £1,800 in excess of the receipts, which deficiency was wiped out at the Annual Meeting last May. There is however an accumulated deficiency of about £41,000 "borrowed from the Reserve Fund." The Society has 295 European Missionaries, 962 Native Agents, 4,000 Preachers, 48 Hospitals, 33 Dispensaries, 38 fully qualified medical missionaries, 80,000 scholars, and 300,000 Native adherents.

THE Government of Spain is bent upon putting an end to the supremacy of the Pope.

"IT is no exaggeration to say that the Labour Party is reeling under the blow of the Osborne Judgment (which made it illegal for Trades Unions to raise levies for the payment of M.P.'s and named after the Trade Union officer who brought the first action)" writes the *Daily Chonicle.* "That Judgment has loosened the foundation stone of the edifice of Labour Representations in the House of Commons, and the whole fabric is threatened with collapse." The *Daily Crhonicle* suggests two remedies. One is a special Act of Parliament legalizing compulsory levies on Trade Unionists for the support of their Parliamentary Representatives: The other is the payment of members.

THE National Association for the Prevention of Consumption says that in the United Kingdom at present about 350,000 to 400,000 people suffer from tuberculosis and that 60,000 die annually from consumption and 30,000 from other forms of tuberculosis.

UNIVERSAL Races Congress.—A Congress to be held in London is being organised. Its object will be to discuss the general relations subsisting between the peoples of the West and those of the East, with a view to encouraging between them a fuller understanding, friendlier feelings, and a heartier co-operation. Arrangements are completed that China, Japan, India, Turkey, Persia, Egypt, besides the Negro race in America and Africa, should be represented by eminent speakers of their own kith and kin. The list of writers of papers includes Sir Sydney Olivier, Governor of Jamaica; Sir Charles Bruce, late Governor of Mauritius; Sir John Macdonell, Master of the Supreme Court; Sir Harry Johnston, the famous traveller; Sir Charles Dilke; the Honble Mr. G. K. Gokhale, and many others of note in England and abroad. No less than a dozen Governors of British Colonies, eight British Prime Ministers, and over forty Colonial Bishops are to be found in the list of sympathisers, which also includes nearly thirty Presidents of Parliament, 130 Professors in International Law, and the majority of the members of the Hague Court and of the Second Hague Conference. The Right Honble Lord Weardale is the President of the Congress and the Honble W. Pember Relves, the Chairman of the Executive.

# TOPICS FROM PERIODICALS

## Poverty and its Cure

BY

Mr. ARTHUR DAVIES, M.A.

"Poverty is not a crime, but a social disease; it not only deprives human beings of the material things of life, but it deprives them of hope and joy, and all that makes life really worth living." *(From a recent manifesto of the Labour Party.)*

"Blessed be ye poor for yours is the Kingdom of God. Blessed are ye that hunger now: for ye shall be filled............But woe unto you that are rich! ......Woe unto you that are full! for ye shall hunger." (*St. Luke's Gospel, Chapter VI, vv. 20 to 25.*)

I have purposely placed these two extracts next to each other at the head of my article, as their seeming contradiction will illustrate at once the inconsistency of men's thoughts upon the subject of poverty. The fact is that the statement that poverty is a degrading disease, and the statement that it is a blessing are complementary truths, which it only requires a little sifting of thought to reconcile. The Poverty which religious teachers, East and West, have exalted is in its essence an attitude of mind, close akin to humility and the spirit of self-sacrifice; the mind that, whatever its worldly possession as men reckon wealth, can call nothing its own, for it holds all for the glory of God. This is mere commonplace, but it is interesting to note how East and West has each misinterpreted this virtue in accordance with its peculiar failings. In India, where, in so many other ways, form has taken the place of substance, and the image worshipped while the spirit has been forgotten, the profession of poverty is generally held a necessary condition of sanctity, and indeed, beggary alone may often give a man a title to godliness, though he possesses no other claim to that quality. We, of the West, are only too apt to fall into another danger; that of ignoring altogether the danger of riches. We are a practical people, we worship success, we like to see results, and as wealth and power seem to be necessary preludes to, and almost invariable concomitants of, success, even the more thoughtful among us regard them as harmless, while the vast majority incline to look upon them as positively good. We need continual reminders that wealth. the bare possession of the good things of life, renders our spiritual progress superlatively hard.

I have written this preface to my paper, as I wish my readers to understand that, as a disciple of the Modern School which looks upon poverty as a disease of the body politic and a disease that may be cured, I do not forget what Religion has to teach us on this subject. The poverty which the early Christians practised, of whose claims their modern representatives pay at least a lip-acknowledgment, is undoubtedly blessed. But the poverty of our modern civilizations is something quite different from that which won the blessing of Christ. We recognize this by giving it a new name. The Pauperism, which is the nightmare of the working classes and creates the most difficult of the problems which the social worker is set to solve, is something altogether damnable. It is like crime in this respect at least: that it is intolerable in a society that makes any pretence to civilization. The attitudes which men adopt towards it may be roughly classed into three.

There is first, the so-called scientific attitude. It is obvious enough that in societies which have passed into the competitive individualistic stage there must be a number of those who fail in the struggle against their neighbours. The man who adopts this attitude will tell you that, soften it as we may, it is right and proper, 'best for the race' he puts it, that these failures should be swept away. There will always be a fringe of less efficients on the skirts of society, and it is Utopian to expect the more efficient to support them and really better that they should not. The kindest thing that can be done is to make the extinction of the failures as painless as possible. Apart from its opposition to the promptings of Christian, or I may say human, sentiment, the weakness of this position from its own 'scientific' standpoint is that it assumes too much and does not go far enough. It assumes that the race or the nation would grow stronger by discarding its weaker brethren. As a fact, we see that those nations that are the strongest are just those which are most careful of the welfare of their weakest and most inefficient. There is a curious mixture of apparently contradictory principles in nature, a mixture of self-seeking struggle and of sacrifice. The mother-tiger tears to pieces the gentle doe to satisfy its own hunger and then gives its own life in defending its feeble cubs against the hunter. So societies seem to progress by a mixture of selfishness and altruism and he would be a bold man that would assert on the present known facts of sociology that we should profit by getting rid of those who are wounded in the fight. This attitude also ignores that failure or success depends, to a very large extent, on the laws of society at any particular time. Alter the laws and you may alter altogether the variety of man who fails or succeeds. It also ignores that at all times many of the very greatest would in their own time be reckoned failures. To-day, however inefficient or dissolute a duke may be, it is very difficult for him to become a pauper; however industrious and worthy a casual labourer may be, it is practically impossible for him to avoid pauperism in his old age.

We may pass, then, from a consideration of this 'scientific' attitude to the other two positions. These both recognize the fact of failure, and both undertake its prevention and cure. The contrast between them, when put in a slightly exaggerated form, lies in this, that the one would treat poverty as a crime, the other as a disease. The principles of the first school of thought are exemplified by a sentence in the report of the Poor Law Commission of 1832, which was really the keynote to all that report contains. Society should help the pauper by allowing him the means of a bare existence, but on this as "the first and most essential of all conditions.........that his situation on the whole shall not be made really or apparently so eligible as the situation of the independent labourer of the lowest class............Every penny bestowed that tends to render the condition of the pauper more eligible than that of the independent labourer is a bounty on indolence and vice." The work that this Commission of 1832 did in bringing the recognition of principle into the working of the Poor Law was invaluable, and we can criticize it now only because we have the experience of three-quarters of a century behind us since its teachings were first put into operation.

The problem it had to face was, however, really a small and peculiar one, and the mistakes it made were in applying to the whole what was only true in part and for a part, and in considering prevention rather than cure. If a person's poverty is mainly due to his own fault, and could be avoided by his merely taking up work that is ready and waiting for him, he must obviously be treated worse than the lowest grade of independent labourer. But this is a large assumption to make about the great mass of poverty and wholly unwarranted by the facts. The fact is, that the greatest part of the existing poverty of to-day is due to causes quite beyond the control of the individual who suffers it. Children are obviously not responsible for their own condition, and he would be a hard man who should say that justice demands that they should suffer vicariously for the sins of their parents. Then, there are the infirm and the mentally defective, who are never, from childhood, able to earn their own living. Lastly, among the non-able-bodied, there are those who are temporarily sick and those who have grown too old for further work. Among these even, if we exclude those who it might be held should suffer on account of their improvidence, there are again large numbers who, with all the good intentions in the world, are unfortunate or could never earn sufficient to provide for these contingencies. But even the able-bodied man in the condition of modern life is often the victim of a destitution that he cannot avoid. Recent enquiries into the question of unemployment in England have revealed some very startling facts. There are men in the workhouses to-day who have held permanent situations for long periods, and having lost them through the bankruptcy of an employer, the introduction of a new machine or some other similar cause for which they cannot be held responsible, have spent all their savings in vain endeavours to find re-employment, and at last after many painful struggles for respectability have sunk into a condition from which it is almost hopeless to extricate them. Then there the are large numbers of men who can, by the very nature of their trades, never be more than half-employed. There are the bricklayers, who cannot work during the winter months, the dock-labourers, who get taken on by the hour or by the day, and who by the very conditions of their job, cannot hope to be regularly employed. Under-employment such as this has been found to be one of the main causes of able-bodied pauperism.

But the Poor Law system which has grown up on the foundations of 1832 has failed, not only because of its attempt at applying to all what is only true of some, but also because it has not been able to work out in practice the principle upon which it is built, even for the treatment of those for whom it seems *prima facie* to be appropriate. It has been found in practice to be abhorrent indeed to the respectable poor, but to the very men to whom it should be deterrent it has been found attractive. The ne'er-do-well, the loafer, the vagrant, finds just what he wants in the workhouse and the casual ward, a place of occasional retreat in hard times, when begging does not pay. It even tends to increase the number of the class, for when in spite of its deterrence to the respectable poor, one of this class is forced to seek its aid, instead of raising him again to a self-respecting citizenship, it drags him down and degrades him with a terrible swiftness to the ranks of the professional charity-sucker.

This leads me to my last remark upon the attitude of mind which hopes to prevent and cure poverty by making the receipt of help from the State difficult and degrading. One of the main causes of poverty is poverty, and to get rid of poverty, the symptom, we must be prepared for adequate, if not generous, expenditure upon poverty the cause. If the pauper is to be placed in a situation less eligible than that of the lowest class of independent labourer, we must spend an altogether inadequate sum of money upon the education of his children, and we must give them only just enough food and shelter to support life, and for the rest leave them to shift for themselves. The obvious and absurd result of our consistency will be that they will grow up stunted in mind and body, ready recruits for the army of pauperism themselves. The wise and statesmanlike policy will be to bring them up in such a way, that they shall have every opportunity of becoming useful and self-supporting members of society, and if we find in doing so that we have to expend a larger sum upon them than could be afforded by the lower classes of labourers, our business is to give those same opportunities or better ones to the latter, rather than to deprive the former of them on the ground of expenditure, which is after all a mere insurance premium for the future health of the common weal. The same principle applies to the treatment we should give the pauper himself. If we can devise any scheme by which we may raise him permanently from the slough of poverty, it is a false economy, a false adherence to a single limited principle, an ignorant neglect of other aspects of a complex problem, to refuse to apply that system because under its treatment he would be better off than the independent labourer. A broken-down factory workman may need six months of healthy exercise in the open country to restore him to moral and bodily vigour. Give him that and you may ensure his return to self-respect and self-support. Deprive him on the ground that the independent labourer could not afford such a holiday, and you are allowing a doctrinaire theory to stand in the way of doing really effective good.

It is ideas such as these that have been revolutionizing the attitude of thinking-men and women, who have been watching and taking part in the administration of the Poor Law towards the problem of poverty. It is natural that the new ideas should find their first political expression in the programmes of labour leaders, for it is the man whom the shoe pinches that will tell you soonest about the cobbler's work. But the new school of thought has many pupils outside the ranks of the working classes. It approaches the problem from a new standpoint, and with a new hope and inspiration. Poverty, they tell us, is not a crime. It may, indeed, be the result of crime, of criminal neglect and improvidence and laziness, and where such is the case it must have its appropriate treatment. But the thing itself is a disease, a disease of the body social, and must be treated as such. I have spoken of the new ideas as a 'revolution', but, as always happens with the English people, our revolution is of slow growth. From the very beginning a practical people began to make exceptions to the principles of 1832; indeed, the report of the then Commissioners itself contains many such. And so for three-quarters of a century we have been proceeding with much confusion of thought to apply methods inconsistent with our old theories, but preparatory for the new ones. It is only, however, during the last decade that thinkers like Mrs. Sidney Webb have reset our ideas in the light of our experience, and now in the Minority Report of the Commission, which completed its three-year task in February of last year, we have the Gospel of our Faith. Therein may be found set out a very carefully worked-out scheme for dealing with this disease of pauperism, a scheme, which, if it is applied and fulfils its promise, will cure us of this disease as surely as medical and sanitary science has cured England of typhoid and small-pox. This article is already too long, but I hope at some future time to enunciate the principal outlines of the recommendations of the Minority Report, and also to work out the application of some of their principles to the problem of Eurasian and European poverty in Madras, where fur-coats cannot be worn, but some better sort of clothing than we wear at present is very necessary for decency's sake.—*(Extract.)*

## Be Free

### From the *Divine Life*

Canst thou not see, O blinded fool,
The folly of thy acts,
That sensual things must have a place
Within thy noble heart?

Nor is this where thy folly lies,
So try and seek the truth,
And truth I'm sure thou'lt truly find
If thou wilt deeply think.

When thus thou sit and meditate
A voice quite melodious and sweet
Will sing and say to thee, " My child,
Let go ! Let go ! Be free ! "

Expunge the germ of evil thoughts,
And turn thy mind inwards ;
For then to thee will come a peace—
A peace that knows no bounds.

Arise, my child, and free thyself
From the shackles of the Senses ;
Forsooth, thou art a child of God,
And purity is He.

Let go ! Let go ! Be free, my child ! "
And place thy trust in Him,
For none shall see their Lord within—
Unless he be but pure,

Unloose the chains that bind thee fast
To things that are untrue,
And seek thy Lord that sits within—
The Me within the me.

'Tis here thou'lt find Nirvanic joy,
And Eden's Garden too—
Where thou mayst sip the nectar sweet,
And live in peaceful bliss.

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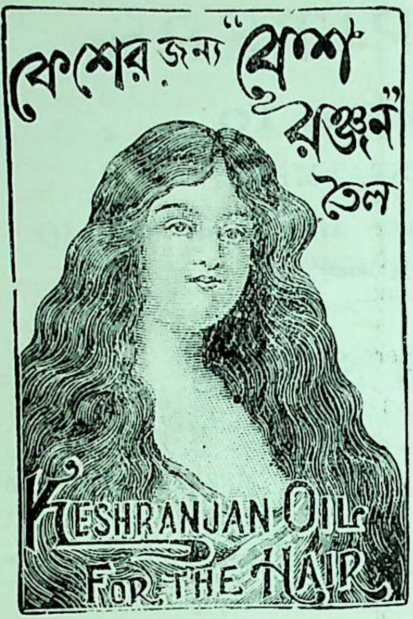

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THE NEW REFORMER

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# Does It Pay?

BY

The EDITOR.

SINCE we gave up the legal profession and entered upon the journalistic career, some of our friends and even mere acquaintances persistently attacked us with the question, Does it Pay? We always wondered why these people should be so commercial in their ideas and why other things of greater importance just like the usefulness, the necessity and honesty of the work were not considered by them. No doubt the question is important to a certain extent.

The meaning we gave to the question is quite different from that of our inquirers. They seem to think that if, after deducting all expenses of printing, correspondence, etc., there was a balance with which we could build an upstair house, become a money-lender, dress finely and drive in a brougham, then the paper was a paying one. But as it did not do so, no one dared to join us with a capital. On the other hand, we think that if, after paying the necessary expenses, there were left a few rupees for our bare maintenance, the paper was a paying one. We are not willing to amass wealth in the legal or any other profession after defiling the purity of our conscience. We would rather occupy the lowest position the world can offer us than do anything of the kind. We would be immensely satisfied if the paper really succeeds in effecting some of the reforms it advocates for the good of humanity. That will compensate for all the enormous self-sacrifice we are making to keep the paper floating. The result of our work may not be much but if others did the same in some way or other, the illumination might increase and a way might be opened for the attainment of success.

People always think that success lies in possessing great gifts of fortune. Generally wealth is acquired through some lack of consideration, some defect of sympathy and self-centred power. Whatever might be those shady ways, people do not care for it. The man who has wealth is pardoned; his blunders and failures are excused; and his wrongs and crimes are forgotten. They run up to him in large numbers and dine with him and call him good. This is what success of the kind does.

But real success is quite different. A writer says: " Success is mental, moral, and spiritual—a result of fine qualities of mind and heart, of energy, and of striving, and is therefore not in bonds to physical or material causes. Success, then, is simply a duty." That man is successful who gives all that he has, without stint, for the betterment of mankind. Such a man will realize the oneness of humanity in true spiritual sympathy. The quality of his daily life will be excellent. It will extend into the spiritual side. He will enjoy all the spiritual blessings, viz., kindness, brotherliness, goodwill, sympathy, forbearance, patience, trustfulness, peace, love, and compassion.

It is in self-sacrifice that spiritual culture lies. We must therefore abandon self and do the work allotted to us for the sake of the work and nothing else. Swami Rama Thirtha says: "What work is will be explained by a lamp or light. Take a glass or oil lamp. The light is so glorious, so dazzling, so splendid, brilliant, bright. What is it that lends glory and lustre to the lamp? It is denying the ego through constant work. Let the lamp try to spare its wick and oil, the lamp will be dark, all failure, no success. In order that there might be success, the lamp must burn, must not spare its wick and oil. That is what Vedanta preaches. In order that you may have success, in order that you may prosper, you must, through your acts, by your own everyday life, burn your own body and muscles, cremate them in the fire of use; you must use them; you must consume your body and mind, put them in a burning state; crucify your body and mind; work, work, and then will light shine through you. All work is nothing else but the burning of your wick and oil; in other words, all work is nothing else but making your body and mind illusions practically nothing from the standpoint of your own consciousness. Rise above them and that is work."

So success in the direction of personal advantages is not the thing we should seek. We must long for the success of life's nobler kinds of work. They are the higher public interest and objects into which philanthropic souls throw themselves. The reforms they advocate ought to succeed. The best kind of charity lies in helping such men.

In working for the good of humanity, we will be obliged to encounter all sorts of opposition and troubles. Success without these opposing elements loses its zest and interest. Besides, trial and suffering teach us patience and resignation. The greatest of men had to serve under difficulties. It is in this struggle, their victories lay. Weaker men may give up. They are not heroic. Even if success is not in sight, we must not swerve from the right path. We must keep on trying right down to the end. St Paul says: "Know ye not that they which run down race ran all, though but one receiveth the prize. So run that ye may obtain." We will conclude this article by the following poem:—

"What shall I frame my life to gain?
Not riches; lower mundane things
Spread wide their fickle, treach'rous wings,
And who pursues them strives in vain.

Nor fame; for she fleets faster yet,
Or comes not ere the closing tomb;
The sun of glory sets in gloom,
And all men hasten to forget.

To Duty only let me kneel,
Her painful circlet on my brow,
To her, my queen, my head shall bow,
Not knowing, but content to feel!

All faint, all fade, all pass but she
Shines clear for young and agéd eyes;
High as the peaks that kiss the skies,
Profound as the unfathomed sea!"

## Spiritual Unfoldment

BY

Mrs. Ella L. Layson, Calif., U. S. A.

---

MANY who are seeking spiritual realization ignore the most important thing because it seems so ordinary and commonplace, and that is the performance of duty in all the relations of life. The voluntary performance of duty leads to the Path and forms an essential part of the disciple's life all the way along. It is an underlying principle that attends spiritual development since it involves self-sacrifice and helps to overcome the selfishness of the personality.

Man lives in his consciousness and the different states of consciousness mark the different stages of the Path. So long as the mind is attached to the senses and is absorbed in self the consciousness remains fixed on the physical plane and cannot rise to a higher level until the desires and objects of that plane have been transcended or left behind.

The different planes are entirely distinct from each other and that which belongs to one plane cannot be taken to a higher one except in memory or as experience gained, and man must be free or unattached on the plane he is functioning before he can rise to a higher plane. This is what is meant by the disciple having to become "naked", and this *applies to each step of the path.*

Reading occult and spiritual literature should always accompany the outward efforts since it has the effect of establishing communion between the Ego and the personality and one sees more clearly what constitutes duty and right conduct toward others.

There is nothing more [illegible]ing than selfishness for it closes up all avenues on whatever plane the consciousness is operating. In the material world the selfish man seeks to retain all for himself, he sees nothing but himself and his own pleasures. "I have to look out for myself", he says, "let others do the same," and they do, so far as he is concerned, for giving nothing he receives nothing. The man who gives expands his nature, he becomes more lovable, more attractive to others, and he draws to himself many good things that he would otherwise not have obtained.

It is the same on the mental plane; the one who is willing to enlighten others according to his ability and is generous with his ideas and knowledge and isn't all the time wondering how much he is going to get for this or that, he in return receives more knowledge, for in the effort to give he expands his mind so that he can *assimilate* more, for it is an occult truth that one's capacity for receiving is in exact measure with his capacity for giving. In giving there is a void made and that void is bound to be filled for there are no voids in Nature. One who is full of selfishness remains stagnant for the simple reason he is *full* (of self).

And so it is on the spiritual plane as well. One should not seek to use his powers for himself since he has no special ownership in them and should be devoted in service to others. The more he gives love and sympathy in practical, helpful ways the more surely he unfolds his inner nature and becoming more God-like he comes into closer touch with the Higher Powers, he receives more spiritual illumination and power, because he is drawing from the One Living Source of Power and Light and Love! while the selfish use of occult powers leads to ultimate loss of all that has been gained.

One's spiritual growth cannot be sound or perfect if the nearest duties or minor things are neglected in order to do something greater or more agreeable. It is like painting a picture. If the artist should neglect the trivial points in the scene he wishes to portray, leaving out the dull colours and the prosaic background, it would spoil the effect of the whole. It is the little details that lend colour and emphasis to the picture, and the life of the disciple reflected in the astral light as seen by the Masters seems sadly lacking and unbalanced if the little duties of life are neglected, that may also in some way include the slight or hurt of another. This largely detracts from the real virtues which no doubt are there.

Be patient, true, earnest, and *considerate of others*, faithful to all ties and obligations and in time your field will widen, higher duties will be given you until you become a conscious part of the great uplifting force of the world, working for and with the Masters.

## A Single Popular Chamber *versus* The Federal System

BY

Col. T. F. DOWDEN, R. E. (retired)

THE value of our Monarchy apart from the ever-shifting action of the electoral Parties, is nowhere more apparent than when by Royal Commission His Majesty's direct authority causes inquiry to be made into grievances, and remedies to be suggested, by selected experts having the confidence of the Country.

The Public groans under the Parliamentary system of Taxation, but has no remedy. While the Parties in the House of Commons would be quite satisfied to have all checks removed which call their decisions into question, the Public would rather prefer a ready means to approach the Sovereign direct, with petitions for inquiry to be made. No easy system has yet been invented for this in England, because people are persistently instructed on great Party lines. But the enormous cost of Elections, cumbersome systems of monster Petitions, risky Mass Meetings, and suicidal Strikes, render it necessary something should be done to provide a constitutional substitute for them.

Whereas in the East, God and the King are the pivot of the Social structure, constantly influencing men's minds, in the West under our Industrial system they appear on the surface of things—as negligible quantities, with no special function assigned to them, making for efficiency in the work of the Nation. This seems astounding when we come to think seriously about it, and would be disastrous if true.

But at last we have reached the limit of Materialism which discloses a fundamental error in our Ruling Thoughts and active practice. We are gradually being undeceived as to the real value of the House of Commons and our cumbersome methods in the way the Country is working. Its defects have become patent with the growth of the Empire, and the change in the class of work required, when we expand from Parochialism into Imperialism.

People's thoughts are reverting to the Hereditary ideals and instincts ingrained in Humanity, and to recognize their use to secure *continuity* and successful Collective action of men.

The Principle of Heredity observable in Nature, in regard to the work of Humanity, is without doubt the natural complement of the principles of Personal responsibility and Individualism, essential to activity and efficiency in all business and should not be divorced from the Public Administration of a country. Heredity of all grades claims the undisturbed possession of its justly acquired rights and property, in the interest of the Nation, in return for the activity and enterprise which has benefited the whole community in the past, during their acquisition.

We may read in the history of the Reports of the Royal Commission on the Poor Laws of England, the absurd and costly way in which at different times Parliament has legislated for the relief of the Poor, so that there are four different agencies at work over the same job, and often without each knowing what the other is doing, while their operations are often overlapping and interfering with one another.

Such a state of things would be impossible where the initiative for the organization rested with the Hereditary rulers, and was started on a systematic plan of action based on scientific principles. In 1834 the cost of the Poor Law annually, was 7 million £, now it amounts to 70 million £, though the Population has not quite doubled!

It is in directions of this sort that the Public should insist on Inquiry and Reform, before accepting proposals for increased taxation, which largely go to augment waste, extravagance, and inefficiency, in dealing with the Public Service and revenues.

The House of Commons has claimed full power to adopt new Principles, but the Public are not unanimous to be rated to carry them out; they have, however, no power to *veto* them, if they don't agree. If this power is not to be exercised on their behalf by those who have hitherto been looked to for action (the House of Lords) then some machinery must be devised for taking its place. Since the rates and taxes are almost wholly levied from the wealthy and well-to-do, it is natural that these should have a preponderating voice in the Councils of the Nation.

The parties advocating extreme Socialism, are anxious to have all checks to their action removed, in the matter of Finance. The Public might on the other hand prefer to initiate a Federal System of Administration. The House of Commons might then be distributed and decentralized on to Local Centres, where they would deal with the groups of Counties for which they were elected. The Trades and Political and Social organizations work on this decentralized plan, even against the Parties in the House. It is chiefly the centralizing force of Finance and the Single Popular Chamber, that prevents the Federal system from taking complete root and exercising its useful effect in our Institutions. The House of Commons is practically in the way of the "Will" of the people being ascertained in detail, and of Reforms of System on *Constitutional* lines.

No Employer of Labour could ever dream of working on such a system; yet it is supposed to be perfection in the largest of all undertakings, i. e., that of the Government!

The Monarchy, the Aristocracy, and the *Saving Classes* are the backbone of a country; having the greatest interest in promoting the public welfare. The mistaken idea that our Parliamentary system is infallible, would be at once seen, the moment the experiment would be tried in any home, where the Master is expected to efface himself, and exercises no Control or supervision.

If the old position, which has endured from the beginning of the world, of the Master and Servant, is to be abolished by Socialism, then we can understand. But this is not the effect of the Socialistic propoganda put forward; it merely makes Collectivism paramount, to the destruction of Individualism, and replaces the private employer by State officials, outside the Hereditary lead of the people.

It may be asked—"What are the Public to do in order to improve matters?" The answer seems to be '*Associate*' in the *Counties*, and form Voluntary *Advisory Councils*, independent of both Parties, for the purpose of adopting Petitions to His Majesty on any subject. Here we have the seed of a Federal system of Co-operative Government, which must grow with a rapidity corresponding with the decline of the Party system in the House of Commons, because it is bound to suit all sections of the Public in the Country and the Empire.

With Spontaneous Voluntary movements of this sort in the Counties, which require no aid from any Party in Office, the Association of Counties on convenient centres forming groups having common interests, naturally follows. The attainment of co-operative Home Rule then becomes a natural subsequent development; and may be compared with the formation of Crystals from a saturated solution.

Where the working efficiency comes in, is of course, in the stimulus given to local intelligence, by the opportunity to get itself heard, and by providing a direct channel of communication between the *Associated* People and the King. It does not aim at Popular supreme Financial Control, with its many temptations and extravagancies, but to bring out the best qualities of the Nation, for the work it has to do.

## Night

BY

Mr. W. YALE, Mass., U. S. A.

When night her veil of darkness spreads,
And earth and sky in silence weds,
The tender moon refulgent grows,
The parted clouds her face disclose;
The lighted stars their lattice ope
And send a gleam of heavenly hope,
A sign, that mortal hearts may know
A spark divine still lives below.

O'er rivers broad and lake at rest,
And o'er the ocean's mighty breast,
O'er rocky cliffs and meadows wide,
And on the lofty mountain side—
Where grasses grow and forests sigh,
And insect voices make reply—
The silvery beams of sparkling light
In pencilled rays grow doubly bright:
The fall of waters to the ear
On zephyrs borne sounds doubly clear;
While oft the song-birds' softened note
From hidden spray doth gently float,
Here quiet reigns, and all proclaims
How wise the great Creator frames:
'Tis man alone whose strife demeans
And mars the joy of nature's scenes:
So has it been, so must it be
Till warring factions all agree;
And peace and friendship weld the bond
That holds the nations hand in hand.

## Conditions of National Progress

BY

Revd. EDWIN GREAVES

WHAT constitutes National Progress? Various answers are given from time to time to this question. Clearly, the whole subject is one which invites discussion. The question turns upon the view held as to what is the goal, what is the national greatness towards which progress is to be made. That which indicates advance towards one goal may be retrogression if the goal be different, or, at the best, a matter of very subsidiary importance.

Eastern ideals have differed widely from those cherished by Western nations, and great divergencies have been manifested as to the emphasis to be laid on the relative importance of the individual, the family, and the nation.

Sometimes the fact is lost sight of that at present the Indian Nation does not exist, the very idea is but the birth of the last few years. Hitherto there have been many countries and states included under the one name India. Changes have been effected, one country and another has been subordinated to some other, and an external union effected (often at the point of the sword) but such unions have generally been unwelcome and irksome to all but the victorious party. Akbar and his successors ruled over an empire, but the elements in that empire did not constitute a confederacy, they were simply compelled to yield obedience to the central authority.

India is one at the present time in a way that it has never been so before, but it is an external union. All the countries and races are under one Government (even the Native States being restricted in their freedom of action towards other States and towards foreign powers) but this does not mean that India is really one nation. We know, as a matter of fact, that the various peoples and races cherish their own aspirations; certain classes would fain maintain their own special rights and rigidly exclude other classes and castes from privileges which they themselves enjoy. Remove the alien centralizing and unifying power and jealousies and animosities would immediately become manifest, which are only slumbering, they are not eradicated. India would be split up into many contending sections.

It is a matter, however, for great thankfulness that a new hope has dawned on the minds of many in India. They desire to see India become a nation, and are seeking a way to convert their hope into an accomplished reality. They would fain unify the interests of the various classes of the people, they would end the strife of conflicting creeds, and remove the bitternesses which caste distinctions have created and fostered. They would, in a word, weld all the countries and races and castes into one great Indian Nation, wherein all should find their legitimate rights recognized and their common brotherhood allowed. It is a glorious ideal, it may well, on the one hand, kindle enthusiasm; on the other hand, if it is to be realized, it calls for splendid self abnegation, for strenuous effort, and much patience.

Some might say, first create this Indian Nation, and then consider the means for its progress unto all possible greatness. A little consideration, however, will disclose the fact that those very conditions which are essential for the future progress of the nation are equally essential for creating it. The conditions of progress for reaching the first goal will prove the same as are necessary for the nation's further development. Let it be further observed that ideals of progress must be, in greater or lesser measure, formulated before any honest attempt can be made to cement the peoples into one nation. Politics have been pressed very much to the front in recent years, as though representative institutions and the acquisition of political power were identical with progress. Others again would identify industrial development and commercial enterprise with progress. It may well be doubted whether the enormous changes wrought in modern life through scientific discoveries, the eager pursuit of wealth, the multiplication of creature-comforts and luxuries, the love of travel, the gratification of the desire for pleasure constitute progress at all. Human progress is not necessarily commensurate with the improvement of the environment of life. Outward conditions of life should be made such that they should not hinder but aid men and women to develop good and noble character, but mere environment can never produce this. Trite as the statement is it must be continually repeated and insisted on that the only true ideal of national progress is growth in national righteousness. Extension of empire, financial prosperity, political enfranchisement, have often proved to be no infallible indications of national greatness, but have sometimes been the forerunners of national disaster. Righteousness, and only righteousness, can exalt a nation, and nothing else can be substituted for it. Righteousness is to be interpreted in no narrow sense, it must comprehend the whole of life in all its relations and ramifications. It must stand for *rightness* through and through; right thought and right conduct; right relationships between class and class, between rulers and ruled, between employers and employed, between capitalists and labourers; individual rights may not be ignored in considering the prosperity of the State as a whole, though the general good must not be subordinated to selfish personal interests; social relationships must be carefully considered and guarded and the sacredness of family ties recognized and zealously fostered.

THE condition of National Progress is national righteousness, and national righteousness can only be brought about by the united efforts of strong and able men and women who are righteous in their own hearts and lives. There must be righteousness in the individual life, the home, in daily business, before righteousness can prevail in the council-chamber.

It is quite recognized that it is vain to defer all legislation until every citizen of an empire is a perfect man, but the only man who can champion national progress with any hope of success are the men whose sincere loyalty to the principles of righteousness is evidenced by the obedience which they render to them in their own lives.

The men who will do effective work in India are the men who dare to do the right in the face of all opposition, and who dare to face the reproach and even scorn of those who are wedded to ancestral customs, be they good or bad; men who are ready to break through traditions, no matter what their age, if those traditions be opposed to reason and humanity.

National greatness can only follow on social regeneration. *Social Reform* is the dock from which the good ship "National Progress" must be launched. There are several hopeful signs of the "good time coming." A conscience is being created with reference to the attitude of the caste people towards the millions of the "untouchables", and the brave utterances which have been made during recent times, in several quarters, may well enthuse those who wait for the breaking of the day. The altered feeling with reference to child-marriage and the education of girls and women is full of significance. When educated women, not uneducated girls and children, become the mothers of India's sons great things may be expected. Widow re-marriage is tremblingly touched by some who touch it at all, but justice and reasonableness must prevail, and the day must soon come when men will look back with wonder and shame on the times when such licence was permitted to the widower and such cruel injustice done to the widow. The movement to abolish the disgraceful system of the dedication of girls as "devadasis" is another which is full of promise.

Is righteousness necessarily bound up with religion? Unless men are avowed atheists there can only be one answer to this question. Men who are not true to their God, can neither be true to themselves or to their fellow-men. What was the reason that Buddhism failed in India after its splendid start and early triumphs? Was it not that in spite of its lofty morality and the devotion and saintliness of its founder and his early followers, it lacked the inspiration of the soul of every religion, viz., man's relation to a personal God. Have not the Vaishnuite Reform movements indicated in clear tones that India will have a religion which finds its base in love and loyalty to a personal God. The question which must be faced by Hindus is this—Who and what is God, and what is man's relation to Him? In seeking to give a clear definite answer to this crucial question the professed revelation of God in Jesus Christ will claim consideration. Whether the question be that of reconciling all men into one family, or that of redeeming the individual from sin and bringing him to fulness of sanctified manhood, the invitation of Jesus, the Son of Man, the Son of God, whose teaching was illustrated by a stainless life and atoning death, and whose promise of His presence and help to His followers has been so abundantly verified in countless lives, is worthy of each man's careful hought.

## "I Serve"

BY

Mr. JEAN ROBERTS, Oxford.

"And who is lord of this fair realm ?" I asked.
The Servant, walking by my side
To be my guide,
Looked up and smiled into my wondering face,
(*His* face was worn, and he looked overtasked.)
"He is your Master, I believe, and kind ?"
At that same moment, someone from behind
Came hurrying and, as he passed,
He turned to us and louted low.
I communed with myself, "Why so ?"
(The Servant seemed to know.)
The man said, underneath his breath, "Your Grace."
And hastened by,
"This greeting—why ?"
"Because I am his servant", said the king,
"He greeted me."
"Ah ! now I see !"
I cried.
"Sir ! I too, homage bring
To thee."

## The Sacred Language and Jesus

BY

Mr. G. A. GASKELL, London.

IT must be a matter of great interest to the learned pandits of India, who are often brought face to face with Christian Missionaries, to know that the Rev. Prof. T. K. Cheyne, F. B. A., D. D., Oxford, the greatest Biblical critic in England, has now definitely abandoned the historical truth of the leading tenet of Christianity, namely, the Crucifixion of Jesus. In an article on "Imaginative Elements in the Gospels" in the *Christian Commonwealth* for August 3rd 1910, the great scholar asks the question: "Whether consistency does not require that the story of the Crucifixion of Jesus, like that of the Birth and Infancy, should be regarded as imaginative, i. e., as food for the soul ?'. This question he answers in favour of imagination, and points out that,—"the affecting story of the Trial and Crucifixion is beset with great difficulties."* He also asks: "Did Jesus will to be the founder of a religion?" and answers: "It cannot, from any point of view that is historically justifiable, be shown to be probable." Further on he says, —"It is impossible for thoughtful persons to accept the picture of Jesus in the Fourth Gospel, but it is only a little less difficult to accept the theory of a divine-human Christ which pervades the Synoptics. A shifting of our position is therefore inevitable."

Driven by reason and logic, Prof. Cheyne's constantly shifting position in Biblical Criticism, can indicate at last nothing short of the collapse of what is called Liberal Christianity, and I think the time has now come for students of religion to re-consider the whole question of the validity of this clumsy method of historical criticism as a true way of dealing with the Christian scriptures and any other scriptures.

First,—my reader is invited to understand that Dr. Cheyne has done no more than carry out, without flinching, the critical historical method to its inevitable and logical conclusion, which is the complete destruction of the supposed historical element in the Bible, and its replacement by "quasi-history" and imagination, implying symbolism.

Second,—it is suggested that the reader, if an advocate of the "higher criticism," should also come to this logical conclusion, otherwise this article can have no interest for him.

Third,—laying down, then, the thesis that there is no real history in the scriptures, the first subject to come up for consideration is the ancient doctrine of Divine inspiration. Now, it must be conceded that the "higher criticism" has been from the first, the direct antagonist of this doctrine, through attributing errors of all kinds to the sacred writings, and quite ignoring the doctrine in the exercise of that method of criticism. The logical outcome is, therefore, that Divine inspiration and historical criticism are mutually incompatible, and so either one or the other must be given up.

Fourth,—to deny the Divine inspiration of all scriptures would mean the destruction of all religions. But I think examination will show that the scriptures certainly originate in Divine inspiration, and as the "higher criticism" entirely depends upon the false hypotheses of history, it is historical criticism that must be relinquished.

Fifth,—it is now evident that the "higher criticism" may be regarded as having completed the work it had to accomplish, and so it can be put aside as dead and done with.

Sixth,—the scriptures not being historical as has hitherto been supposed, the position from which they are viewed must be shifted, and there must be a readjustment of our ideas on the nature of Divine inspiration, and the mode of its operation in the minds of the recipients of Divine messages.

Seventh,—assuming that the scriptures are Divinely inspired and not historical, we are now forced to accept that mystical explanation of them which has never been entirely lost sight of through the ages, namely, that the writings are of symbolical import, and not to be taken literally. Therefore we must be prepared to disregard their outer appearance, and study only their inner significance.

We have now arrived at a standpoint from whence a new proposition on the meaning of the scriptures and religions of the world may be viewed and considered on its merits. This proposition has, I think, the merit of clearness and consistency, and it covers all the ground. It may be stated as follows:—

Instead of being full of error, God's Word is full of truth. God's revelation of knowledge to man is contained in the World Scriptures where it may be found *free of error;* but it is clothed in symbolism, which fact renders revelation subject to erroneous interpretation by priests and literalists. Hence there result naturally and inevitably, the popular and erroneous religions of the world, all of which are subject to constant change.

The whole content of the sacred scriptures and myths, is to be regarded as the Divine message of truth to man. But it is divided into portions directed to the various nations, and each portion is adapted to the requirements of the nation it is concerned with. The scriptures are all somewhat scrappy in formation, as might be expected from their mode of production, but there are in them very few personal interpolations or accretions, and no parts are at all likely to have been "worked over" by meddlesome scribes.

The Holy Scriptures may be understood as having had their mundane origin in the minds of suitable persons. The Spirit of Truth has projected wordless ideas into the minds, and these ideas have taken expression in the only manner possible, that is, by becoming attached to the word-terms or language present in the several minds. The inspired minds have never, of course, fully understood what has been given to them, but they have always been anxious to remember and set down correctly the statements they have received in a way that has seemed to them very wonderful and transcendental.

The scriptures and sacred myths may be seen to contain no evidences, beyond terminology, of human origin. The nonsense in their appearance fully proves the mental inactivity of the inspired recipients. If these recipients had employed their minds upon the queer stories in the scriptures, they would never have set down the apparent nonsense we see in them.

The quasi-history, folklore, superstitions, "magic," miracles, contradictions, blunders, silly stories, impossible pedigrees, Divine interferences with persons and nations, etc., are wholly superficial characteristics, and are due to the symbolism which expresses the inner sense.

Ritual and ceremonial observances in the popular religions, together with errors of doctrine, are entirely due to the priests of the various religions ignorantly mistaking the symbols themselves for the truths of religion and virtue.

The similarities observable in various scriptures are due to the fact that all scriptures proceed from one Divine Source and express the *same* truths in the *same* sacred language.

The scriptures in their inner meaning do not contain anything relating to *persons*. They do not in their origin proceed from persons, and they depend in no way upon persons.

It is a mistake to suppose personages in scriptures under the names of Jesus, Buddha, Krishna, Rama, Zoroaster: Lao-tze, Moses, Osiris, etc., and imagine that these symbols indicate historical persons who have originated religions.

Religions have never been originated by persons. They have always had their origin in sacred scriptures or myths. Cults and sects have used scriptures, but have never originated them or religions.

If it is conceded that all scriptures proceed from one Divine Source, and that they are of a symbolical nature, then it follows that the symbols employed must be consistent with each other and not contradictory and confused; that, in fact, the symbology must be uniform throughout all scriptures and myths, and must constitute a Sacred Language through the understanding of which the meanings of all scriptures may be discovered.

As there are great varieties of national character, customs, productions, etc., so there are great varieties of scriptures and symbols. There are many symbols for the seme ideas, and some symbols are common in one religion, and quite, or almost, absent in other religions.

Some symbols, like the wisdom and desire Serpents, the Tree of the Divine Life, the Bridge of the higher mind, the separation of Spirit and Matter, are found all over the world, and evidently are unaccountable except as coming from one Source into many minds.

It will be found, I think, by students on this line of thought, that there is a definite, systematic, and fixed language of symbols, in which the Divine nature, through the scriptures, communicates knowledge of the origin and evolution of the soul to humanity.

It is not a language of words but of ideas. The words of the scriptures suggest the ideas which are then to be taken as the symbols for other and deeper ideas pertaining to the nature which is hidden from the perceptions of sense, and to which our lower consciousness has no direct access.

There is nothing arbitrary about the selection of the sacred symbols. It has often been pointed out that in ordinary language material things are made to stand for spiritual things; thus "wind" or "breath" becomes a symbol for *spirit* in several languages. In the sacred language there is a correspondence in grade or quality between the outer idea as a symbol, and the inner idea as the object or subject signified. For instance an, earthly king is a symbol for God, the "Heavenly King."

But this much is certain, if people will not take the trouble to investigate the symbols contained in the scriptures, for every thinker admits that there are these symbols, they will never know even that the Sacred Language exists, let alone understand it. I cannot think myself that this great subject can be much longer ignored by European and American scholars, for the present structure of biblical exegesis has all but broken down completely. A discerning perusal of Dr. Schweitzer's book on "The Quest of the Historical Jesus" will show the state of bewilderment to which historical criticism has come. The critics are now struggling for their lives in a sea of "difficulties" which threaten to overwhelm them, and which will engulph them unless they recognize that the "difficulties" which so trouble them are nothing but illusions duo to a false historical theory.

The proposition advanced in this article covers, not one scripture merely, but all scriptures, not one religion, but all religions. At present thought is chaotic and unscientific when applied to religions. As only outer features are usually considered, there is no recognition of principles which bind religions together as a single manifestation of the Divine energy in human thought and action; and consequently it is generally believed that one particular religion will overcome and survive all other religions, which must be quite a mistake, as evey religion is changing.

In conclusion, I may say that the Sacred Language is not referred to here as a mere abstraction, for it has been tested in concrete form. As the result of many years' labour, a dictionary of more than 1,500 terms, with their meanings, has been compiled, and portions of the numerous scriptures of Europe, Asia, Africa, and Oceania, have been translated from their symbols, not loosely, but sentence by sentence.

# SILHOUETTES

## The Rootless

BY

Miss ETHEL ROLT WHEELER, London

TAKING the rough hypothetical division of man as physical, mental, and spiritual, a mere casual perusal of the faces of our fellow-creatures is generally enough to establish whether their roots are set in the sensuous and immediate garden of the flesh, in the more fenced-in, but still attainable garden of the mind; or whether invisible tendrils nourish the soul from infinitely remote regions beyond the stars. An over-exuberance of earth-colour, a too circumscribed content of earth, designates the prosperous worldling burrowing in the soil of the good things of this life; the furrowed brows of the student suggest the strenuously-worked and fertile parterres within; while the dweller in the inmost reveals the source of his inspiration by dimly-caught fragrances and startling half-glimpses that thrill with a potency that is not of this world. Also in the complexities of character, strange hybrids are formed by the grafting of alien slips grown in different spheres,—the spiritual upon the mental, and the mental upon the physical: but as a rule there is a dominating root principle, recognizable at a glance.

Sometimes, however, as we watch the passers by,—in the street,—at big railway stations,—there float past us faces, pale, futile, infinitely pathetic,—the faces of those that have no roots either in Heaven or on Earth,—the faces of those that are drifted helpless on the tide of life, and carried unresisting along the unaccountable currents of the winds. The faces have no expression beyond that of a withered sadness, or at most an appeal from an unknown fate to an unknown power. The world means to them ceaseless and terrifying flux, and their unsatisfied hunger is ever for stability. They are tossed past like foam of the sea: swayed incomprehensibly hither and thither, like the dandelion-seed. Most pitiful of all, they are conscious of the agony of this destiny, and put out ineffectual hands that grasp vainly at shifting nothings.

Who shall read aright the riddle of their lives? Who shall say what shadow of remote refinement makes them abhor the coarse and productive fallows of the world?' What limitations of thin intellect prevent their sucking the virile sap of literature into their attenuated minds? What cruel deprivation of soul cuts them off from the nourishment that is sent of the gods? They dwindle, and peak, and pine, and are like flowers grown in stony places, that wither away, because they have no root.

Yet as the foam tossed up from the sea is the last, most delicate expression of the ocean's power,—as the waft of the dandelion-seed indicates the trend of the invisible, so it may be that these rootless beings, submitting themselves perforce to the vaster undercurrents of existence, may catch a clearer hint of the meaning of the mysteries of the universe, and be drifted more directly to the goal than the others fast-rooted in personal expansion. And indeed there are moments when even those most firmly established would tear up every tendril of association if they might but cast themselves absolutely into the stream of the great Eternal Oversoul, and yield up, for the sake of the vast peace of Resistlessness, all that fibre of individuality that they hold so dear.

## "A Man"

BY

Revd. F. E. LUCEY, M.A.

AT the beginning of his work amongst the boys of Kashmir, Mr Tyndale Biscoe looked around for a suitable school motto. After much thought he adopted as the most suitable and the most needful for the Kashmiri, as he found him, the motto, "In all things be men", together with the device of crossed paddles,—the cross to symbolise self-sacrifice, the paddles to symbolise strength. That motto has ever since been held up to our boys as their ideal. But now the difficulty arises of conveying to them our meaning of "man", just as some languages afford us no word for "love" because no such quality as pure love is known amongst the people, and other languages, for similar reasons, afford no word for God or for heaven, so, as far as I know, there is no word in Urdu or Kashmiri which would convey the meaning of 'a man,' as that is understood by an Englishman. And so we have to look around for a definition of 'a man' and I do not think we could find a finer definition anywhere than that given in our text—" *A man shall be as an* hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." Does not that exactly satisfy our instinct of manliness? One who will stand up to bear the brunt of storms of all kinds in order to shelter the defenceless; one who will stand firm as a rock in order that the weak may find cover in the shadow of his example and courage. And does not our better instinct at once class as "unmanly" him who by deed or word could wrong the helpless, who would exact from the poor, who would spread scandal about those who have no one to stand up for them. We take, then, this figure of a rock as the most fitting symbol of 'a man'

Geo. Adam Smith in writing on this text says: "In the East the following phenomenon is often observed. Where the desert touches a river valley or oasis, the sand is in a continual state of drift from the wind, and it is the drift which is the real cause of the barrenness of such portions of the desert at least as abut upon the fertile land. For under the rain, or by infiltration of the river, plants often spring up through the sand, and there is sometimes promise of considerable fertility. It never lasts. Down comes the periodic drift; the life is stunted or choked out. But set down a rock on the sand, and see the difference its presence makes. After a few showers, to the leeward side of this some blades will spring up; if you have patience, you will see in time a garden. How has the boulder produced this? Simply by arresting the drift.

Now, I suppose there are few lands in the world so swept by this drift sand—the drift of dastur—as Kashmir is. It needs a strong man to stand against it. There is first of all the drift of bribery and corruption. No one can work long in Kashmir without being sickened by it. When gross wrong can be done and the wrong-doers go unpunished provided the perpetrator has enough money. And if a man tries to stand firm as a rock against this drift, what happens? Jealousy, hatred, a false charge, well supported by false witnesses,—dismissal.

Again, there is the drift of lying and cheating. The children from their earliest days are accustomed to hear their parents lie, they are taught the folly of honesty unless by any chance it promises to be the best policy. They are brought up in an atmosphere of deceit and cheating. The art of cheating at examinations, I know, seems to be regarded as part of the curriculum to be learnt, and there is no shame in it or public opinion to oppose it.

Again, there are the great drifts of uncleanness—uncleanness both material and spiritual. The former would be evident enough to any one who would walk through some of the ins and outs of the city, and the latter would be evident enough to any one who worked with eyes open for six months among the people. Where shall we find a *clean* life there?

You know perfectly well these awful drifts which have overwhelmed these people, and I say it would need a strong man to stand against them. Put yourself in their position, imagine yourself brought up under these circumstance and environments and customs. Dare you say that you would not have gone down before the drift?

Now, education if it means simply book-learning with the idea of obtaining the distinction of being an entrance pass, or a failed entrance, or one who has read up to the entrance standard, will probably only serve to shake a man's standing ground and to inflate him, so that he the more easily goes down before these drifts and storms. And so the object of our Mission Schools is not to pass boys in examination, or even to cram book-learning into them, but to try and build up character, to try and turn out men, according to our definition, who can go out from the school to stand against the drifts of custom and so that others may take shelter under the protection of their example. Let me try and put before you, briefly, some of our method of arresting the drift.

The Kashmiri Pandit, as Mr. Biscoe found him, was without any backbone, without any pluck, without any energy. The first thing was to try and put some pluck into him. To accomplish this, physical exercise and games were essential. Accordingly for the first time in Kashmir, amidst great opposition, and by means of a little forcible persuasion, gymnastics were started amongst these Pandits. At first this was regarded as no work for a Brahmin and only fit for coolies. To-day every boy in our schools, i. e., some 1,400 or 1,500 boys, daily has half an hour's recreation period. Some results are now seen of this work and I think our average gymnast could compete favourably with an average gymnast of a public school in England.

In those days also there were gangs of beings in the city who had sunk so low that it was evident that nothing but physical pain could appeal to them. Accordingly the boys of the school were taught to box, with the object of protecting themselves and the smaller boys and also of inflicting physical pain on these gangs of ruffians. I am glad to say most of these gangs are now broken up. One notorious badma'ash has turned and become our friend and has sometimes assisted us against his old companions.

With the same object of trying to instil pluck and create backbone, we have compulsory games, twice a week cricket and football and once a week, in the summer, boating.

But now with regard to higher moral qualities; the old order of things was "the weakest to the wall," and let every man do the best for himself. We have tried to do away with this and systematically and practically to teach kindness and self-sacrifice. Accordingly every boy is constantly encouraged to do little acts of service for his neighbours. In the summer we make use of our school boats and the boys take out the sick from the hospital for an airing on the Dal Lake, and many of the sick have in this way enjoyed an outing within the last few months. In the winter they are urged to cut up wood for poor women or the needy, and with this object we set them to work to practice sawing wood in school. They are also encouraged to carry the heavy gahas of water for the women and generally to do any service which they can to help those in need. We also try to spur the boys on by instilling into them loyalty to their school and loyalty to the empire. Each week daily papers are sent down to the school and extracts cut out and pasted in their due place on a large map of the world with the British Empire coloured red.

In the time at my disposal, I can only thus in the briefest way put before you some of the methods we have adopted to try and turn out men who can arrest the drift and stand firm. But above all we try to teach the boys themselves to first seek shelter in the shadow of the Rock that is higher than they. Each day there is half an hour's scripture period and all boys come to the Misson School with the understanding that they learn the Holy Bible. Thus day by day Jesus Christ is put before them as the one Perfect Man, a hiding place from the storms, a covert from the tempest, the shadow of a great Rock in a weary land.

And now will you help us in this work? I know many say that the Kashmiri is so despicable, so ungrateful that it is labour thrown away to try and raise him. But is such argument *manly*? Is it manly to refuse to help the down-trodden and oppressed? Is it manly to shirk hard and disappointing work? By so doing are we not guilty of the very unmanliness of which we accuse them.

Or perhaps some will say that it is labour wasted and will never shew any results. By actual examples I have seen that it is not hopeless that there are results, that in spite of many disappointments there is a solid foundation being laid.

Everybody can help us. I will tell you some of the ways.

I am afraid we can't get along without begging. Not being in British India we have no Government grant and only a small State grant, far out of proportion compared with that given to other schools. We have to raise on an average *Rs. 600 a month* simply from our friends. I should like to take this opportunity of thanking most heartily all the many friends who have supported us. I think the people of Srinagar give most liberally. Yet I must appeal to you to help us by money. We are crippled on all sides for want of funds.

Then those of you who stay in Srinigar could help us in our games. We should be most grateful for any coaching in cricket, football, and hockey, and any afternoon I think we could turn out some 20 or 30 companies of various ages.

Again, we are always glad to receive lectures on subjects of general knowledge, especially is connection with the Empire. Every Thursday afternoon our staff of about seventy masters meet together in social conference and the committees of various societies also meet. Then it is that men who have seen service in other parts of the world or who are specialists in some subject come and give us a talk on their work and so enlarge our general knowledge.

At present we are very short of scripture teachers and should welcome any one who would be willing to take a scripture class or give addresses; and we have an excellent interpreter, one of whom I have heard it truly said "though not a Christian he has a Christ-like spirit.

And above all we need, more than you know we need, and more than you know you can help us by your prayers. But effectual prayer needs knowledge, and so I would ask those of you who can to pay a visit to our schools at Srinagar, and I would invite any of you who has not yet received a report to write for one to me at Srinagar. So by your money, by games, by word, by prayers you can help us in our work, help us to turn out men, help us to gradually build up character, "till we all attain unto a perfect man, unto the measure of the stature, of the fulness of Christ."

## EDITORIAL NOTES.

WHEN the soul is emptied of self, the presence of God will be felt.

SRI CHAITANYA said: "He alone is competent to glorify the name of the Lord, who is humble as the dust and patient like the tree and who claims no honour for himself but gives honour to all."

HENRY VANE said: "Ten thousand deaths rather than defile my conscience, the chastity and purity of which I value beyond all this world."

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THE poet Rogers used to tell a story of a little girl, a great favourite with every one who knew her. Some one said to her, "Why does everybody love you so much?" She answered. "It is because I love everybody so much."

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WHEN Thales was asked what was the hardest and what was the easiest thing to do, he said: "The hardest thing was to learn to know one's self; the easiest, to find fault with the doings of other people.

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SOME money-lenders and lawyers who would not remit even one anna in their daily transactions and are as hard-hearted as anything, sometimes give away thousands to their Gurus, thinking they would thereby be saved. Truth is that God does not appreciate such waste. He wants a better quality of the daily life.

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IT is not in gifts of fortune, charity lies.

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ARISTOTLE describes a magnanimous man or, in other words, a True Gentleman, as follows:—"The magnanimous man will behave with moderation under both good fortune and bad. He will know how to be exalted and how to be abased. He will neither be delighted with success nor grieved by failure. He will neither shun danger nor seek it, for there are few things which he cares for. He is reticent, and somewhat slow of speech and speaks his mind openly and boldly when occasion calls for it. He is apt to admire, for nothing is great to him. He overlooks injuries. He is not given to talk about himself or about others; for he does not care that he himself should be praised, or that people sould be blamed. He does not cry out about trifles and craves help from none."

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"BE and continue poor, young man," said Heinzelmann. "While others around you grow rich by fraud and disloyalty; be without place or power while others beg their way upwards; bear the pain of disappointed hopes, while others gain the accomplishment of theirs by flattery; forego the gracious presents of the hand, for which others cringe and crawl. Wrap yourself in your own virtue, and seek a friend and your daily bread. If you have in your own cause grown grey with unbleached honour, bless God and die!"

THE *Abkari* says: "Mahomet is said to have been led to put the prohibition of wine in the Koran by an accident which occurred to himself. Passing through a village one day he was delighted at the merriment of a crowd of persons enjoying themselves with drinking at a wedding party; but being obliged to return by the same way next morning, he was shocked to see the ground drenched with blood. Asking the cause, he was told that the company, having drunk to excess, fell to quarrelling, and slaughtered one another. From that time his mind was made up: the mandate went forth from Alla, that no child of the faithful should touch wine on pain of being shut out from the joys of Paradise. The simple truth was, of course, that Mahomet foresaw there would be no stability to the religion and empire he was building up, if the use of ardent spirits was permitted to his followers."

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THE Editor of the *Herald of Health* says: "Investigation into the cause of the numerous cases of poisoning following the use of *pan* has demonstrated that these results were due to the natural poisonous alkaloids contained in the betel nut and not to any germ contained in the *pan* as at first supposed."

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HE says further: "The lime contained in *pan*, when swallowed, produces local inflammation which may be followed by ulceration. Lime is an astringent and anti-acid: it produces constipation and lessens the digestive acid in the stomach, thus interfering with the digestion of albuminous foods, favouring fermentation and putrefaction in the alimentary canal, as evidenced by the foul breath and bad taste in the mouth of *pan* users, which is caused by the aromatics contained in *pan*.

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DENTISTS assure us that the use of *pan* is responsible for diseases of the gums and premature loss of the teeth. The high percentage of cancer of the mouth in India is largely due to the use of *pan*.

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MR. JOSEPH COLLISON, Press Secretary, Animals' Friend Society, London, writes to us as folllows:—"It may not be generally known that this substance (tortoise-shell) which is the outer layer or "skin" of the Hawk's Bill or Logger-head turtle, is frequently obtained from the back of the living animal by the application of heat, after which painful operation, the unfortunate victim is returned to its native element. Years ago, Darwin, the great naturalist and scientist, drew attention to this hideous form of cruelty in his "Naturalist's Voyage

Round the World." Tortoise shell is largely used for the manufacture of combs, hair-pins, purses, knife handles, and trinkets of all kinds for the dressing table, and the trade is a larger one than most people imagine. No statistics are published about it but the *Standard* newspaper mentions that during the year 1908, the total amount of tortoise-shell shipped from the Consular District of Colon was estimated at 16,000 pounds.

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TO maintain health some form of physical exercise is necessary. Why should people think it *infra dig* to carry their own carpet bag to the railway carriage, while sweating at tennis is honourable?

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IN his book on "Food and the Principles of Dietetics," page 320, Dr. Robert Hutchinson states in heavy bold-faced types, "Tea and Coffee are in no sense foods."

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A PHYSICIAN in New York (Dr. John Fair New) has recently become prominent on account of his public affirmation that he intends to live for several centuries and that he believes that the art of so doing only needs to be understood in order to become more generally adopted. Although 78 years of age, an American paper describes him as not looking more than 30, and he boldly declares that he has work laid out for 500 years ahead and that he intends to live this extent of time without sickness or pain.

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ONCE Swami Vivekananda rebuked a member of his party for practising palmistry.

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WE are glad to receive several copies of the *Inter School Thinker*, edited by Mr. V. G. Pradhan. It intends promoting the feeling of brotherhood, fostering habits of thinking, etc. As such our sympathies are with it. The articles are good. We wish the venture every success.

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REVD. J. KNOWLES has sent us his pamphlet on "Our Duty to India and Indian Illiterates." The book points out the possibility of using Roman letters for Indian languages.

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A NEW Quarterly Magazine, *The Moslem World*, is to be started very soon, the first issue being due on January the first, 1911. It is to be a quarterly review of current events, literature, and thought among Mahomedans and the progress of Christian Missions in Muslim lands.

The Magazine is partly the outcome of the World Missionary Conference at Edinburgh and is to be carried on under the new Editorship of Dr. Samuel M. Szemer, a well-known authority on Islam and a Missionary in Arabia. He will be assisted by the Revd. W. H. T. Gairdner, B.A., of. Cairo, Dr. Johannes, and others. Each number will contain articles dealing with the history and doctrine of Islam and the missionary problem throughout the world A special feature will be a resumé of the contents of the Muslim press at Cairo, Constantinople, and other places.

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THE Governor of Bombay says that the money spent by Christian Missions in India should be set off against the money that goes out of India.

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WE are glad to learn that two inter-caste marriages were performed according to the reformed Hindu rites, in the Dev. Samaj Girls' High School at Ferozepore. In one case the bride was the daughter of the late Dr. Chandulal, Punjabi Kapur Katri by caste, and the bridegroom was the son of a well-known Bhattia merchant, Diwan Hassamul Zankerain of Shikarpur (Sindh). And in the other case the bride was the daughter of Babu Uger Sen, a Rajput Brahmin, holding a respectable Government appointment at Burma, and the bridegroom was the son of of the late Dr. Chandulal of Kapur Katri family.

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WE heartily congratulate the Honble Row Saheb N. Subba Row on the remarriage of his widowed daughter, Parvatibai, which was celebrated at his residence, Mercara Hill, Mangalore, on the 22nd October last, in the presence of a large gathering of Indian and European guests. The bride, who is twenty years of age, is a student in the Intermediate Class of the Mangalore Government College. The bridegroom, aged 27, is employed in the Financial Commissioner's Office at Rangoon and has seen service in British Central Africa and the Nicobar Islands.

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DEWAN BAHADUR R. RAGHUNATHA ROW points out in a Madras contemporary that "according to the Hindu highest authorities, the children of a widow are the heirs of their progenitors for they are declared to be their "Dayadies". Our Civil Courts do not admit this and have therefore become contributors to infanticide in India. The authorities are 1. Manu, 2. Vishnu, 3. Yagnavalkya. 4. Vashista, 5. Parasara, 6. Boudhayana, 7. Narada, 8. Datta Meemamsa, page 70, 8 Datta Chandrika, pages 9 and 30."

SIR GURUDAS BANNERJI, an Ex-Judge of the Calcutta High Court, has lately publishd a book in Bengali in which the author has given expression to his views on some social questions. It is a pity he is in favour of caste system, and says that interdining and intermarriages should not be permitted. So long as the leading Brahmin gentlemen like him insist upon perpetuating these differences, there is not much hope of the masses being won over to the side of reform.

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WE are glad to learn that at a social gathering held at the Tanjore Union Club, on the 30th October last, one Smartha Brahmin, three Vishnuvite Brahmins, one Naidu, one Pillay, one Indian Christian, and two Mahamadans sat at a common table and ate together.

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IT is said that a somewhat important measure, by which pleaders are to be hereafter prohibited from lending money to others, is intended to be passed by the Imperial Legislative Department.

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THE Hindu Conference met at Multan on the 9th October. Babu Gurbaksh Singh Bedi, a lineal descendant of Guru Nanak and the present spiritual head of the Sikhs, was offered and accepted the Presidentship. It is a remarkable sign of the times that a leader of a sect which has broken with orthodoxy in so many ways should be asked to preside over a Hindu Conference. Still, a certain section of the Sikhs seems to have taken exception to the Baba's acceptance of the situation.

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QUADRANGLE talks are becoming very familiar with the students of the Foreman Christian College, Lahore, and a permanent happy feature in the life of Newton Hall. The Revd. D. J. Fleming, M.A., M.SC., the Superintendent of the Boarding House, is often inviting distinguished Professors and citizens of Lahore to hold evening quadrangle talks with the members of the Hall on various easy Moral and Social topics.

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*The Moral Education League Quarterly* says: "From the *Times of India* of June 27th, we learn that the opinions of the principal educationists of all denominations have been invited in regard to a scheme for providing moral instruction to students of schools and colleges affiliated to the Calcutta University on an undenominational basis. In this connection, the view of the Government of India will be first obtained, after which the scheme will be formally laid before the State."

A MISSION called the *Vaidika Mission* is going to be started. The main object of the Mission is said to be to popularize and propagate the Vaidika religion (as propounded in the "Basic Principles of Hinduism or Vaidika Dharma explained") and the synthetic Vaidanta philosophy of one hundred and eight Upanishads. This Mission will induce the moderen Hindus to live up to their ancient domestic and religious ideals as far as possible. Two thousand years of Vedanta philosophy have not succeeded in abolishing caste or creating love between man and man. We do not think this orthodox society is going to do any good.

## THE LATE COUNT LEO TOLSTOY.

IT is with a deep sense of sorrow we have to record the death of Count Leo Tolstoy on the 20th ultimo. Since 1880 he held up the renunciation of the world as the ideal and carried out his principles to a very great extent. Visitors to the Count told us that he lead an extremely simple life and made himself "worth his keep" by hewing the wood, ploughing the fields, and making shoes. He was also said to have cleansed the boots and carried the domestic water supply and those slops in which he washed himself. A Count emptying himselt so much! Considering the aristocratic ancestry of Tolstoy, i.e., his descent from St Michael, Prince of Montenegro, and the great wealth of the great Russian noble family in which he was born, his stripping himself of all rank, fortune, and power and adapting himself to the condition of the poorest of the poor in accordance with his teaching makes him the greatest man of the world. A few days before his death, he thought of a more practical surrender and suddenly departed from his home to an unknown solitude. On his way, he died of bronchitis.

Count Leo Tolstoy! What shall we call him? A world-genius, a prophet, a rishi, an avatara-purusha? If instead of Europe, he was born in India, he would have been worshipped as a Buddah or Sri Krishna. Even though the materialistic West is not prepared to go to that extreme, he is still very warmly cherished in the affection of many a thoughtful man and his teachings have given peace and rest to many a wearied soul. He was regarded everywhere in the world as the greatest personality and the most profound spiritual influence.

The story of his life and career is too well known to need any recapitulation here, In the world of thought, he has effected a great revolution. It is in his social views he has been denounced as a Nihilist and revolutionary. There is nothing to dispute with his views of religion To him Religion was Love. He made "Resist not evil" the keystone of the Christian Faith. He also insisted that the literal interpretation of the Sermon on the Mount is the only rule of Christian life. His farewell message to the world issued a few months before, runs as follows:—"My farewell message to the world—at my age every message is a farewell— is my view as to how life should be lived that it may be not, as heretofore, bad and sad, but full of happiness and contentment as God wishes and as we ourselves wish." The message reads: "Instead of returning evil with evil, try to return evil with good; to say nothing ill of men; to act kindly with the ox and the dog. Live thus one day, two days or more and compare the state of your mind with that in former days. Make the attempt and you will see how the dark evil modes have passed away and how the soul's happiness is increased. Make the attempt and you will see that the Gospel of Love brings not merely profitable words but the greatest and most desired of all things."

He was always mindful of the sufferings of the poor. He did not want to enjoy anything as long as there was one poor man in the world. His last words to his wife and daughter at the bedside were: "There are millions of suffering people. Why are there so many of you around me?"

If the present system of life were to go on for a long time, the great majority of mankind will have to sink into the abyss of toil, penury, suffering, and sorrow. Just at this critical moment in the history of the world, the great religions of the world are sleeping profoundly—snoring aloud—upon the soft bed of superstition, rites, and ceremonies. But God who came to the rescue of the world on previous critical moments, sent Leo Tolstoy to illustrate the dignity of Labour, and the Count has done it by a most extraordinary self-sacrifice which is the greatest miracle of the present age. As surely as the sun rises, A New Ideal, the Ideal of Social Brotherhood and of Honesty, is destined to rise again on our sufferings and sorrows.

**Reduced Price, 2½ Annas. Postage Free.**

**"Count Leo Tolstoy: His Life and Teaching."**

BY

THE EDITOR, "NEW REFORMER," MADRAS.

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MADRAS

## LITERARY NOTICES.

### Confessions of a Graduate.

BY

KESHAVLAL L. OZA. B.A.

*Second Edition*—Revised and England. Price, One Shilling net.

We desire to call the special attention of our readers to this very remarkable and brilliantly written book. The book gives a vivid presentation of a graduate, who, led on by a romantic love of literature, plunges himself into the roughest of life's paths, taking cheerfully his share in the hardest and most unromantic work, submitting to the most painful privations; and, harder still, to the most bitter personal humiliations; making danger his daily companion and helpmate; and who, after experiencing himself what life is in the track he has followed, describes it in the freshest and most vivid colours to his friend. Besides, the book contains some admirable criticisms on present-day methods of teaching. The forceful manner in which the author delineates social life in India and the humour of railway travelling; the accurate account which is given of the present economic outlook in advanced countries and a pleasing variety of important topics are sure to win a large class of readers of all classes and of all shades of opinion. In taking leave of this charming little book, we recommend it especially to the young, since the idea of the tale, as we have already mentioned, is to depict the feelings of youth in its passage to manhood, when the mind seems as beautifully changeful as the chameleon. Such indeed should be the principle through all literature. Experience—whether it be of the outer or the inner world—whether it be what a man has seen or done, or thought, is the only thing worth listening to—the only valid plea for a man asking the world of readers to listen to him.

2. **Letters from the Teacher.**—These are the letters from the Teacher of the Order of the 15, Denver, Colo., U. S. A., in answer to questions from pupils. With few exceptions the selection has been confined to those received during the first six months of the work (January to June, 1908). Order No. 15 continues the work started by the Masters of the Great White Lodge, through Madame Blavatsky, in 1875, under the name of the Theosophical Society. The work of the Order, however, is something quite different from that of the Theosophical Society, i.e., the interpretation of the teachings of the Master Jesus and the giving of the help required by each Soul after it has reached a certain point of development where the teaching given out to the mass of students as a whole no longer meets its needs. Thus one of the chief objects of this movement is to correlate advanced theosophical teachings with the Orthodox Christian teachings; to form a nucleus ground where both can meet and recognize Truth. Their great object is to enable all sections of spiritual seekers, New Thought, Spiritualism, Theosophy, Christianity, in fact all lovers of Truth, to draw together at the heart-centre. This, the circular of the Order says, is a necessary preparation for the near advent of the Avatar. It is said that the Order is put forth in an effort to awaken the Christ Love in the hearts of men rather than to cater to the intellect or the desire of psychic powers and that it will help all Christian people to find the deep, underlying vital truths common to all religions in their own, and thus truly and in the only way possible prepare for an Universal Brotherhood on earth in which each Soul shall find the same vital truths spoken in his own language, i.e., couched and taught in terms of the religion in which he was born. Although we do not agree with the whole of what is said in the book, we find several interesting and useful answers in it.

## TOPICS FROM PERIODICALS.

### First, Second and Third Class

BY A. S.

(From the *Light of Reason*).

Great men are regarded in three different ways. The enlightened admire them for their elevation of soul, their increased comprehension of life, and powers of spiritual vision. A second class appreciate them by their performance, and are not certain either as to their method or motive. The third class judge entirely by reputation. The first are able to derive stimulus from lofty example, and are encouraged in their own efforts. The second are sensible chiefly of the disparity between themselves and the heroic character, and are rather discouraged than urged on by the relation of great deeds and noble conduct; these consequently do their best in the company of their equals; they have not learned that proportion and not dimension is the essential. The third class, of course, suspect no possibility of profit to themselves; they are without rule or measure, and accept inertly the passive indolence of spectators. They receive their opinions from the second class chiefly, being mistrustful of the first, and retain them tenaciously, even while enlightened views should have changed entirely. They are convinced of their own impotence, are sickened of effort by long experience of desires without the qualifying volition. Creatures of wild impulse, devoid of consistency or any conscious aim, they see no analogies in life's varied manifestations, are denied the great pleasure of abstract thought, and interpret life, if they can indeed be said to interpret at all, entirely as a personal matter.

The poetry of life is lost in one way only. That way is to make self the centre of life. *Not* necessarily do I mean that one is grossly selfish or unthoughtful of others, but what is meant is the habit of considering all things as bearing some relation to one's own person, or of ignoring such things in which no relation is apparent. This habit of mind it is that necessitated the creation of that truly dreadful word ennui. Ennui is not described in the dictionary as it might be, as "Nausea of the familiar by reason of the reflection of previously connected impressions unreasonably saturated with selfishness."

Returning to our first-class passengers in life's journey, it may be remarked that in nothing do they differ more from the others than their attitude towards that wonderful, inspiring, and dangerous faculty, Imagination. Imagination must never be allowed to contradict experience; it is a stimulant for the present; its sphere is two-fold—the existing but unknown present and the non-existent or future. Order and method we do not expect of it but it must discriminate between the good and useful and the harmful and false, so that when the working faculties come up with the realities previously apprehended by imagination, while there will be much adjusting and arrangement necessary, no retracing steps will have to be made, and it will not be found that we had been intoxicated into believing what was contrary to known laws.

The first class are prone to become victims of spiritual pride; the second to become aggressive and self-assertive; the third to fears, affectations and, conceits.

The three classes have three different views of the supposed objects of life. (There are, of course, infinite variations and combinations of the three, and few,

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or none belong wholly to one class, but this little essay attempts only an illustration). First class "to be." Second class "to do." Third class "to have." Therefore, accordingly, the first class are satisfied with, and in, any external circumstances, esteeming success, as it truly is, to be the application of ideals and aspirations to the present; and knowing that they themselves, and they only, can really decide what course to take. The second class, though animated by a genuine desire to do what best in them lies, are prevented and disturbed by opinions and the market values of human action, which fluctuate as in all other markets. They are solicitous that their life shall resemble some known and approved example, and often follow the line, not of least resistance, but that of most resistance, thinking apparently that what is most difficult is thereby the best. The third class are dominated almost completely by the desire "to have," and to have with the least possible effort, they will work for what they do not need and what will give them no pleasure.

Each from his own point of view will take a faulty view of the other. No. 3 thinks No. 2 is animated by the desire "to have" (No. 2 being free from the desire, probably succeeds), and No. 3 envies him his success. No 2 supposes No. 1 to be striving every nerve "to do" (No. 1 being partially or wholly unfettered by his striving), may or may not, according to circumstances, succeed in accomplishment. At all events, if occasion arise, he by reason of his freedom will succeed where No. 2 will fail. Lastly, No. 1 can, if he persevere, attain to an eminence from which he shall, as far as is humanly possible, see all in due proportion and discern that there is a time for everything, that he need not necessarily do what others expect or applaud. His one desire, the only legitimate and true one, being the desire "to be" the noblest and best *he* knows, confident that all other things shall be added.

## Love.

Love in each of its multiple forms is the Grand Master who embellishes, consoles, and restores life. If radiates brightness in the darkest cloud, it preserves from despair, it lightens the heaviest task and mitigates the rudest ordeal

It gives health to the body, nourishment to the soul, happiness to the mind, for within an atmosphere of tenderness germinate health, peace, and tranquility. It is the golden spur which provokes sublime efforts; it is the vanquisher in the rough journey of obstacles in the way of perfection and its head bears the immortal crown of victory. Those who pursuet embalm and perfume the earth; their action contends with the unhealthy emanations from the swamps of bigotry, and breaks the tottering towers that Religions—disguised as Angels of love—have erected to deceive their Adepts; on their passage the deserts are covered with flowers, icicles melt, and wounds heal up. All the treasures of the heavens and the earth are employed by them in the service of their Lord. In their work all those labour whom they have called from all the arts, Painters, Sculptors, Poets, and Musicians, Scholars and all those smitten with the Ideal who unite in the magnificent work—*The Restitution of the Earth and Man.*

## Teachers and Pupils.

"Each must work out his own salvation" is an old saying. Does this mean that we cannot get or do not need any help from other sources? No doubt it is often misunderstood or misinterpreted in that way. It really means that we may or may not take help from the teachers or wise men, but our improvement, growth, and salvation mainly depend on our own exertion, and can be quickened by our efforts to utilize those aids we happen to obtain from different quarters. Indeed, self-exertion is indispensably necessary for our progress in any field of education, but is it not also true that the majority of us are handicapped by ignorance as to the method of working in the right direction? And it is so difficult in the path of spiritual life that, notwithstanding our best endeavours, not infrequently we waste our best energies, or run into great pitfalls and make our life worse than before.

A patient suffering from a disease needs a doctor's treatment. But how can he hope to be cured unless he acts according to the doctor's suggestions? The doctor may prescribe some medicine or a course of treatment, or leave certain instructions to follow, but if the patient be unwilling to take advantage of them, his condition will grow worse and worse. But there are doctors and doctors. The best physicians are not satisfied with merely prescribing some medicine and then taking their fees, but would force the patient, if necessary, to take the medicine according to their instructions. We are just like patients, and the wise teachers are like good doctors who are so kind as to never tire of insisting that we put their lessons into practice.

We need the help of teachers, especially in matters of religion which deals with our subtle and intricate nature. We must seek those wise religious teachers who are able to put us in the right path and advise us how to exert ourselves properly.

Many of us go to hear church sermons or religious discourses and come back dissatisfied or disappointed. Does not the preacher or lecturer give some sound instructions in many cases? Do they not appeal to many hearts, bring hope and encouragement to many souls, and dispel many doubts in our minds? Yes, their instructions are uplifting and helpful to not a few, but, may be, my case is altogether different. Your troubles are not mine and my troubles are not yours. Perhaps you were benefited by those sermons, and even if the preacher did his best, his instructions failed to produce any good in my particular case. That is why we need particular training for particular individuals. The public lectures or sermons are good, and help people generally, but may fail to remove your particular doubts and difficulties. As different patients need different treatment, so we, having peculiar characteristics and temperaments, need different training.—From "*Voice of Freedom.*"

---

Mr. J. S. MOOTHIAH, sends us the following:—

### "LIQUOR".

**Liquor Does more Harm.**

**TO**

Body, Brain and Soul

*Than anything else on earth.*

LIQUOR IS MAN'S GREATEST ENEMY, BECAUSE—

**It robs him of Health, Happiness, Home, and Honour.**

IT TURNS A GOOD MAN INTO
A bad Brother, a bad Son, a bad Husband,
*A bad Father, a bad Workman, and a bad Master.*

---

It professes to make a man strong, but
MAKES HIM REALLY SO WEAK THAT HE CANNOT
STAND UP STRAIGHT
OR WALK STRAIGHT WHEN UNDER ITS INFLUENCE.

---

It professes to make a man happy, but
*Gives him a headache and a remorseful heartache after.*

---

It professes to make a man bright and smart, but
makes him act like a mad man instead.

---

It makes a man cruel and heartless,
*Towards his loved ones and also towards himself*, as
nothing else could possibly do.

---

LIQUOR HAS BEEN THE MEANS OF
blasting millions of most promising young lives and
*destroying the happiness of thousands of homes.*

---

If you are wise, and desire to live a happy and useful life,
PLEASE MAKE A SOLEMN VOW THAT
you will have nothing whatever to do with
that dangerous liquid fire and poison
CALLED

---

## The Etymology of Lanka

BY

Mr. S. W. COMARASWAMI.

Lanka the *Resplendent* is an expression too familiar to arrest one's attention. But the explanation that the sense of resplendency lies in the word Lanka itself, cannot fail to awaken interest in the "*Splendid*" name. The popular etymology that Lanka is of *Aryan* origin and means *holy* or resplendent has to our surprise been accepted as gospel truth by no less a Tamil scholar than the late Simon Casie Chetty, author of the Ceylon Gazetteer. Popular etymologists do not hesitate to assert that Lanka was so called, not on account of its general *resplendent* appearance, but by reason of *glittering gems and rubies* scattered by Nature all over its surface. The names Ratnadwipa (gem-island) and Ratnapura (gem-city) might no doubt have lent themselves to this high-coloured estimate of the wealth of Lanka, which produces indeed a poetic illusion. What a dazzling image is presented to the mental eye in the description that the Island is *all-radiant with glittering gems and rubies!* The author of *Dakshina Kailasapuranam* (a Tamil poem on the ancient Hindoo shrine at Trincomalee, composed at the instance of that illustrious prince of Jaffna, Jega Raja Sèkharan) draws the long bow when he says that the *glitter of bright gems of vast size existing everywhere called forth the name Lanka.* Overdrawn as this picture is, it does not appear to be as false or fictitious as the account that traces Lanka to a Sanskrit source and assigns to it the meaning *holy* or resplendent. Lanka has no doubt a place in Sanskrit vocabularies but this is no reason why it should be so confidently set down as a word of Sanskrit origin. One might as well call *Landra* (London) a Sanskrit name, because it appears in Sanskrit dictionaries, or India an English name because it occurs in English books.

As the name Lanka is found in both Sanskrit and Tamil, the two oldest cultivated languages of India, it is proper to enquire which of them has a prior claim on it. Leaving aside the argument founded on Lanka's geographical position which is in favour of the Tamil, let us look at the accounts of the word in both the Languages. The only meaning given to Lanka in Dr. MacDonnell's Sanskrit-English Dictionary, are (1) name of the Capital of Ceylon, (2) Ceylon (in epic) the home of the Rakshasas under Ravana.

This Dictionary which professes to be etymological is perfectly silent as regards the etymology of this name. It istherefore to be inferred that this is one of the small number of Sanskrit words which, as stated in preface to this Dictionary, defy analysis. And it is curious that neither the meaning resplendent nor holy finds a place here.

Sanskrit Pandits however trace Lanka to the root *ram* (delight in, or be pleased) and give it the meaning *pleasant or delightful abode* but this seems as imaginary as it is forced.

Under these circumstances, it is strange that the idea of tracing Lanka to a Tamil source did not strike any of the numerous scholars who announce its derivation in historical accounts of Ceylon. I should not fail to mention here that Dr. G. U. Pope is, to our knowledge, the only European scholar who derives Lanka, or Ilankai, from the Tamil verb *Ilanku-to shine or appear* Conspicuous. Vide Dr Pope's Lexicon to Tiruvasagam.

The Tamil *Ilankai*, means (1) an ait (2) Ceylon or (3) Ravana's fort. It has a fourth meaning "plendant"; but in this sense it is evidently a corruption of the Sanskrit Lamba "pendent."

Ilankai comes from the *purely Tamil* verb *Ilanku. to shine, glimmer, appear conspicuous.* It is a variation of *Vilanku*, the root of which *Vil* or *Vel* means *to crack, to be open or bright,* to *receive light, to understand,* and is met with in a multitude of Tamil words.

Ilankai, a verbal noun within the suffix *ai*, denotes radically a '*shimmoring or conspicuous spot*', hence as and bank in a river (an ait, eyot or islet-Sin: *duwa*). In the latter sense Ilankai is not only a word of common occurrence in Tamil works but is given in *Tivakaram* the oldest Tamil lexicon extant. Ilankai was also probably the ancient Tamil name for what is geographically called an island, and Dr. Winslow ingeniously recognises this meaning in his Tamil-English dictionary.

It is remarkable that the Sanskrit *dvipa* (whence the common Tamil name *Tivu*), also means a sand-bank in a river, or an island. But, unlike the simple Tamil word *Ilankai*, the Sanskrit *dvipa* is a compound of *dvi* (both sides and *apa* (water) meaning (having water on both sides).

*(To be continued.)*

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## Does It Pay?

BY

The EDITOR.

SINCE we gave up the legal profession and entered upon the journalistic career, some of our friends and even mere acquaintances persistently attacked us with the question, Does it Pay? We always wondered why these people should be so commercial in their ideas and why other things of greater importance just like the usefulness, the necessity and honesty of the work were not considered by them. No doubt the question is important to a certain extent.

The meaning we gave to the question is quite different from that of our inquirers. They seem to think that if, after deducting all expenses of printing, correspondence, etc., there was a balance with which we could build an upstair house, become a money-lender, dress finely and drive in a brougham, then the paper was a paying one. But as it did not do so, no one dared to join us with a capital. On the other hand, we think that if, after paying the necessary expenses, there were left a few rupees for our bare maintenance, the paper was a paying one. We are not willing to amass wealth in the legal or any other profession after defiling the purity of our conscience. We would rather occupy the lowest position the world can offer us than do anything of the kind. We would be immensely satisfied if the paper really succeeds in effecting some of the reforms it advocates for the good of humanity. That will compensate for all the enormous self-sacrifice we are making to keep the paper floating. The result of our work may not be much but if others did the same in some way or other, the illumination might increase and a way might be opened for the attainment of success.

People always think that success lies in possessing great gifts of fortune. Generally wealth is acquired through some lack of consideration, some defect of sympathy and self-centred power. Whatever might be those shady ways, people do not care for it. The man who has wealth is pardoned; his blunders and failures are excused; and his wrongs and crimes are forgotten. They run up to him in large numbers and dine with him and call him good. This is what success of the kind does.

But real success is quite different. A writer says: "Success is mental, moral, and spiritual—a result of fine qualities of mind and heart, of energy, and of striving, and is therefore not in bonds to physical or material causes. Success, then, is simply a duty." That man is successful who gives all that he has, without stint, for the betterment of mankind. Such a man will realize the oneness of humanity in true spiritual sympathy. The quality of his daily life will be excellent. It will extend into the spiritual side. He will enjoy all the spiritual blessings, viz., kindness, brotherliness, goodwill, sympathy, forbearance, patience, trustfulness, peace, love, and compassion.

It is in self-sacrifice that spiritual culture lies. We must therefore abandon self and do the work allotted to us for the sake of the work and nothing else. Swami Rama Thirtha says: "What work is will be explained by a lamp or light. Take a glass or oil lamp. The light is so glorious, so dazzling, so splendid, brilliant, bright. What is it that lends glory and lustre to the lamp? It is denying the ego through constant work. Let the lamp try to spare its wick and oil, the lamp will be dark, all failure, no success. In order that there might be success, the lamp must burn, must not spare its wick and oil. That is what Vedanta preaches. In order that you may have success, in order that you may prosper, you must, through your acts, by your own everyday life, burn your own body and muscles, cremate them in the fire of use; you must use them; you must consume your body and mind, put them in a burning state; crucify your body and mind; work, work, and then will light shine through you. All work is nothing else but the burning of your wick and oil; in other words, all work is nothing else but making your body and mind illusions practically nothing from the standpoint of your own consciousness. Rise above them and that is work."

So success in the direction of personal advantages is not the thing we should seek. We must long for the success of life's nobler kinds of work. They are the higher public interest and objects into which philanthropic souls throw themselves. The reforms they advocate ought to succeed. The best kind of charity lies in helping such men.

In working for the good of humanity, we will be obliged to encounter all sorts of opposition and troubles. Success without these opposing elements loses its zest and interest. Besides, trial and suffering teach us patience and resignation. The greatest of men had to serve under difficulties. It is in this struggle, their victories lay. Weaker men may give up. They are not heroic. Even if success is not in sight, we must not swerve from the right path. We must keep on trying right down to the end. St Paul says: "Know ye not that they which run down race ran all, though but one receiveth the prize. So run that ye may obtain." We will conclude this article by the following poem :—

" What shall I frame my life to gain ?
Not riches ; lower mundane things
Spread wide their fickle, treach'rous wings,
And who pursues them strives in vain.

Nor fame ; for she fleets faster yet,
Or comes not ere the closing tomb ;
The sun of glory sets in gloom,
And all men hasten to forget.

To Duty only let me kneel,
Her painful circlet on my brow,
To her, my queen, my head shall bow,
Not knowing, but content to feel !

All faint, all fade, all pass but she
Shines clear for young and agéd eyes ;
High as the peaks that kiss the skies,
Profound as the unfathomed sea !"

# Spiritual Unfoldment

BY

Mrs. ELLA L. LAYSON, Calif., U. S. A.

MANY who are seeking spiritual realization ignore the most important thing because it seems so ordinary and commonplace, and that is the performance of duty in all the relations of life. The voluntary performance of duty leads to the Path and forms an essential part of the disciple's life all the way along. It is an underlying principle that attends spiritual development since it involves self-sacrifice and helps to overcome the selfishness of the personality.

Man lives in his consciousness and the different states of consciousness mark the different stages of the Path. So long as the mind is attached to the senses and is absorbed in self the consciousness remains fixed on the physical plane and cannot rise to a higher level until the desires and objects of that plane have been transcended or left behind.

The different planes are entirely distinct from each other and that which belongs to one plane cannot be taken to a higher one except in memory or as experience gained, and man must be free or unattached on the plane he is functioning before he can rise to a higher plane. This is what is meant by the disciple having to become "naked", and this *applies to each step of the path.*

Reading occult and spiritual literature should always accompany the outward efforts since it has the effect of establishing communion between the Ego and the personality and one sees more clearly what constitutes duty and right conduct toward others.

There is nothing more limiting than selfishness for it closes up all avenues on whatever plane the consciousness is operating. In the material world the selfish man seeks to retain all for himself, he sees nothing but himself and his own pleasures. "I have to look out for myself", he says, "let others do the same," and they do, so far as he is concerned, for giving nothing he receives nothing. The man who gives expands his nature, he becomes more lovable, more attractive to others, and he draws to himself many good things that he would otherwise not have obtained.

It is the same on the mental plane; the one who is willing to enlighten others according to his ability and is generous with his ideas and knowledge and isn't all the time wondering how much he is going to get for this or that, he in return receives more knowledge, for in the effort to give he expands his mind so that he can *assimilate* more, for it is an occult truth that one's capacity for receiving is in exact measure with his capacity for giving. In giving there is a void made and that void is bound to be filled for there are no voids in Nature. One who is full of selfishness remains stagnant for the simple reason he is *full* (of self).

And so it is on the spiritual plane as well. One should not seek to use his powers for himself since he has no special ownership in them and should be devoted in service to others. The more he gives love and sympathy in practical, helpful ways the more surely he unfolds his inner nature and becoming more God-like he comes into closer touch with the Higher Powers, he receives more spiritual illumination and power, because he is drawing from the One Living Source of Power and Light and Love! while the selfish use of occult powers leads to ultimate loss of all that has been gained.

One's spiritual growth cannot be sound or perfect if the nearest duties or minor things are neglected in order to do something greater or more agreeable. It is like painting a picture. If the artist should neglect the trivial points in the scene he wishes to portray, leaving out the dull colours and the prosaic background, it would spoil the effect of the whole. It is the little details that lend colour and emphasis to the picture, and the life of the disciple reflected in the astral light as seen by the Masters seems sadly lacking and unbalanced if the little duties of life are neglected, that may also in some way include the slight or hurt of another. This largely detracts from the real virtues which no doubt are there.

Be patient, true, earnest, and *considerate of others*, faithful to all ties and obligations and in time your field will widen, higher duties will be given you until you become a conscious part of the great uplifting force of the world, working for and with the Masters.

## A Single Popular Chamber *versus* The Federal System

BY

Col. T. F. DOWDEN, R. E. (retired)

THE value of our Monarchy apart from the ever-shifting action of the electoral Parties, is nowhere more apparent than when by Royal Commission His Majesty's direct authority causes inquiry to be made into grievances, and remedies to be suggested, by selected experts having the confidence of the Country.

The Public groans under the Parliamentary system of Taxation, but has no remedy. While the Parties in the House of Commons would be quite satisfied to have all checks removed which call their decisions into question, the Public would rather prefer a ready means to approach the Sovereign direct, with petitions for inquiry to be made. No easy system has yet been invented for this in England, because people are persistently instructed on great Party lines. But the enormous cost of Elections, cumbersome systems of monster Petitions, risky Mass Meetings, and suicidal Strikes, render it necessary something should be done to provide a constitutional substitute for them.

Whereas in the East, God and the King are the pivot of the Social structure, constantly influencing men's minds, in the West under our Industrial system they appear on the surface of things—as negligible quantities, with no special function assigned to them, making for efficiency in the work of the Nation. This seems astounding when we come to think seriously about it, and would be disastrous if true.

But at last we have reached the limit of Materialism which discloses a fundamental error in our Ruling Thoughts and active practice. We are gradually being undeceived as to the real value of the House of Commons and our cumbersome methods in the way the Country is working. Its defects have become patent with the growth of the Empire, and the change in the class of work required, when we expand from Parochialism into Imperialism.

People's thoughts are reverting to the Hereditary ideals and instincts ingrained in Humanity, and to recognize their use to secure *continuity* and successful Collective action of men.

The Principle of Heredity observable in Nature, in regard to the work of Humanity, is without doubt the natural complement of the principles of Personal responsibility and Individualism, essential to activity and efficiency in all business and should not be divorced from the Public Administration of a country. Heredity of all grades claims the undisturbed possession of its justly acquired rights and property, in the interest of the Nation, in return for the activity and enterprise which has benefited the whole community in the past, during their acquisition.

We may read in the history of the Reports of the Royal Commission on the Poor Laws of England, the absurd and costly way in which at different times Parliament has legislated for the relief of the Poor, so that there are four different agencies at work over the same job, and often without each knowing what the other is doing, while their operations are often overlapping and interfering with one another.

Such a state of things would be impossible where the initiative for the organization rested with the Hereditary rulers, and was started on a systematic plan of action based on scientific principles. In 1834 the cost of the Poor Law annually, was 7 million £, now it amounts to 70 million £. though the Population has not quite doubled!

It is in directions of this sort that the Public should insist on Inquiry and Reform, before accepting proposals for increased taxation, which largely go to augment waste, extravagance, and inefficiency, in dealing with the Public Service and revenues.

The House of Commons has claimed full power to adopt new Principles, but the Public are not unanimous to be rated to carry them out; they have, however, no power to *veto* them, if they don't agree. If this power is not to be exercised on their behalf by those who have hitherto been looked to for action (the House of Lords) then some machinery must be devised for taking its place. Since the rates and taxes are almost wholly levied from the wealthy and well-to-do, it is natural that these should have a preponderating voice in the Councils of the Nation.

The parties advocating extreme Socialism, are anxious to have all checks to their action removed, in the matter of Finance. The Public might on the other hand prefer to initiate a Federal System of Administration. The House of Commons might then be distributed and decentralized on to Local Centres, where they would deal with the groups of Counties for which they were elected. The Trades and Political and Social organizations work on this decentralized plan, even against the Parties in the House. It is chiefly the centralizing force of Finance and the Single Popular Chamber, that prevents the Federal system from taking complete root and exercising its useful effect in our Institutions. The House of Commons is practically in the way of the "Will" of the people being ascertained in detail, and of Reforms of System on *Constitutional* lines.

No Employer of Labour could ever dream of working on such a system; yet it is supposed to be perfection in the largest of all undertakings, i. e., that of the Government!

The Monarchy, the Aristocracy, and the *Saving Classes* are the backbone of a country; having the greatest interest in promoting the public welfare. The mistaken idea that our Parliamentary system is infallible, would be at once seen, the moment the experiment would be tried in any home, where the Master is expected to efface himself, and exercises no Control or supervision.

If the old position, which has endured from the beginning of the world, of the Master and Servant, is to be abolished by Socialism, then we can understand. But this is not the effect of the Socialistic propoganda put forward: it merely makes Collectivism paramount, to the destruction of Individualism, and replaces the private employer by State officials, outside the Hereditary lead of the people.

It may be asked—"What are the Public to do in order to improve matters?" The answer seems to be '*Associate*' in the *Counties*, and form Voluntary *Advisory Councils*, independent of both Parties, for the purpose of adopting Petitions to His Majesty on any subject. Here we have the seed of a Federal system of Co-operative Government, which must grow with a rapidity corresponding with the decline of the Party system in the House of Commons, because it is bound to suit all sections of the Public in the Country and the Empire.

With Spontaneous Voluntary movements of this sort in the Counties, which require no aid from any Party in Office, the Association of Counties on convenient centres forming groups having common interests, naturally follows. The attainment of co-operative Home Rule then becomes a natural subsequent development; and may be compared with the formation of Crystals from a saturated solution.

Where the working efficiency comes in, is of course, in the stimulus given to local intelligence, by the opportunity to get itself heard, and by providing a direct channel of communication between the *Associated* People and the King. It does not aim at Popular supreme Financial Control, with its many temptations and extravagancies, but to bring out the best qualities of the Nation, for the work it has to do.

## Night

BY

Mr. W. YALE, Mass., U. S. A.

When night her veil of darkness spreads,
And earth and sky in silence weds,
The tender moon refulgent grows,
The parted clouds her face disclose;
The lighted stars their lattice ope
And send a gleam of heavenly hope,
A sign, that mortal hearts may know
A spark divine still lives below.

O'er rivers broad and lake at rest,
And o'er the ocean's mighty breast,
O'er rocky cliffs and meadows wide,
And on the lofty mountain side—
Where grasses grow and forests' sigh,
And insect voices make reply—
The silvery beams of sparkling light
In pencilled rays grow doubly bright:
The fall of waters to the ear
On zephyrs borne sounds doubly clear;
While oft the song-birds' softened note
From hidden spray doth gently float,
Here quiet reigns, and all proclaims
How wise the great Creator frames:
'Tis man alone whose strife demeans
And mars the joy of nature's scenes:
So has it been, so must it be
Till warring factions all agree;
And peace and friendship weld the bond
That holds the nations hand in hand,

## Conditions of National Progress

BY

Rev'd. EDWIN GREAVES

WHAT constitutes National Progress? Various answers are given from time to time to this question. Clearly, the whole subject is one which invites discussion. The question turns upon the view held as to what is the goal, what is the national greatness towards which progress is to be made. That which indicates advance towards one goal may be retrogression if the goal be different, or, at the best, a matter of very subsidiary importance.

Eastern ideals have differed widely from those cherished by Western nations, and great divergencies have been manifested as to the emphasis to be laid on the relative importance of the individual, the family, and the nation.

Sometimes the fact is lost sight of that at present the Indian Nation does not exist, the very idea is but the birth of the last few years. Hitherto there have been many countries and states included under the one name India. Changes have been effected, one country and another has been subordinated to some other, and an external union effected (often at the point of the sword) but such unions have generally been unwelcome and irksome to all but the victorious party. Akbar and his successors ruled over an empire, but the elements in that empire did not constitute a confederacy, they were simply compelled to yield obedience to the central authority.

India is one at the present time in a way that it has never been so before, but it is an external union. All the countries and races are under one Government (even the Native States being restricted in their freedom of action towards other States and towards foreign powers) but this does not mean that India is really one nation. We know, as a matter of fact, that the various peoples and races cherish their own aspirations; certain classes would fain maintain their own special rights and rigidly exclude other classes and castes from privileges which they themselves enjoy. Remove the alien centralizing and unifying power and jealousies and animosities would immediately become manifest, which are only slumbering, they are not eradicated. India would be split up into many contending sections.

It is a matter, however, for great thankfulness that a new hope has dawned on the minds of many in India. They desire to see India become a nation, and are seeking a way to convert their hope into an accomplished reality. They would fain unify the interests of the various classes of the people, they would end the strife of conflicting creeds, and remove the bitternesses which caste distinctions have created and fostered. They would, in a word, weld all the countries and races and castes into one great Indian Nation, wherein all should find their legitimate rights recognized and their common brotherhood allowed. It is a glorious ideal, it may well, on the one hand kindle enthusiasm; on the other hand, if it is to be realized, it calls for splendid self abnegation, for strenuous effort, and much patience.

Some might say, first create this Indian Nation, and then consider the means for its progress unto all possible greatness. A little consideration, however, will disclose the fact that those very conditions which are essential for the future progress of the nation are equally essential for creating it. The conditions of progress for reaching the first goal will prove the same as are necessary for the nation's further development. Let it be further observed that ideals of progress must be, in greater or lesser measure, formulated before any honest attempt can be made to cement the peoples into one nation. Politics have been pressed very much to the front in recent years, as though representative institutions and the acquisition of political power were identical with progress. Others again would identify industrial development and commercial enterprise with progress. It may well be doubted whether the enormous changes wrought in modern life through scientific discoveries, the eager pursuit of wealth, the multiplication of creature-comforts and luxuries, the love of travel, the gratification of the desire for pleasure constitute progress at all. Human progress is not necessarily commensurate with the improvement of the environment of life. Outward conditions of life should be made such that they should not hinder but aid men and women to develop good and noble character, but mere environment can never produce this. Trite as the statement is it must be continually repeated and insisted on that the only true ideal of national progress is growth in national righteousness. Extension of empire, financial prosperity, political enfranchisement, have often proved to be no infallible indications of national greatness, but have sometimes been the forerunners of national disaster. Righteousness, and only righteousness, can exalt a nation, and nothing else can be substituted for it. Righteousness is to be interpreted in no narrow sense, it must comprehend the whole of life in all its relations and ramifications. It must stand for *rightness* through and through; right thought and right conduct; right relationships between class and class, between rulers and ruled, between employers and employed, between capitalists and labourers; individual rights may not be ignored in considering the prosperity of the State as a whole, though the general good must not be subordinated to selfish personal interests; social relationships must be carefully considered and guarded and the sacredness of family ties recognized and zealously fostered.

THE condition of National Progress is national righteousness, and national righteousness can only be brought about by the united efforts of strong and able men and women who are righteous in their own hearts and lives. There must be righteousness in the individual life, the home, in daily business, before righteousness can prevail in the council-chamber.

It is quite recognized that it is vain to defer all legislation until every citizen of an empire is a perfect man, but the only man who can champion national progress with any hope of success are the men whose sincere loyalty to the principles of righteousness is evidenced by the obedience which they render to them in their own lives.

The men who will do effective work in India are the men who dare to do the right in the face of all opposition, and who dare to face the reproach and even scorn of those who are wedded to ancestral customs, be they good or bad; men who are ready to break through traditions, no matter what their age, if those traditions be opposed to reason and humanity.

National greatness can only follow on social regeneration. *Social Reform* is the dock from which the good ship "National Progress" must be launched. There are several hopeful signs of the "good time coming." A conscience is being created with reference to the attitude of the caste people towards the millions of the "untouchables", and the brave utterances which have been made during recent times, in several quarters, may well enthuse those who wait for the breaking of the day. The altered feeling with reference to child-marriage and the education of girls and women is full of significance. When educated women, not uneducated girls and children, become the mothers of India's sons great things may be expected. Widow re-marriage is tremblingly touched by some who touch it at all, but justice and reasonableness must prevail, and the day must soon come when men will look back with wonder and shame on the times when such licence was permitted to the widower and such cruel injustice done to the widow. The movement to abolish the disgraceful system of the dedication of girls as "devadasis" is another which is full of promise.

Is righteousness necessarily bound up with religion? Unless men are avowed atheists there can only be one answer to this question. Men who are not true to their God, can neither be true to themselves or to their fellow-men. What was the reason that Buddhism failed in India after its splendid start and early triumphs? Was it not that in spite of its lofty morality and the devotion and saintliness of its founder and his early followers, it lacked the inspiration of the soul of every religion, viz., man's relation to a personal God. Have not the Vaishnuite Reform movements indicated in clear tones that India will have a religion which finds its base in love and loyalty to a personal God. The question which must be faced by Hindus is this—Who and what is God, and what is man's relation to Him? In seeking to give a clear definite answer to this crucial question the professed revelation of God in Jesus Christ will claim consideration. Whether the question be that of reconciling all men into one family, or that of redeeming the individual from sin and bringing him to fulness of sanctified manhood, the invitation of Jesus, the Son of Man, the Son of God, whose teaching was illustrated by a stainless life and atoning death, and whose promise of His presence and help to His followers has been so abundantly verified in countless lives, is worthy of each man's careful hought.

## "I Serve"

BY

Mr. JEAN ROBERTS, Oxford.

"And who is lord of this fair realm?" I asked.
The Servant, walking by my side
To be my guide,
Looked up and smiled into my wondering face,
(*His* face was worn, and he looked overtasked.)
"He is your Master, I believe, and kind?"
At that same moment, someone from behind
Came hurrying and, as he passed,
He turned to us and louted low.
I communed with myself, "Why so?"
(The Servant seemed to know.)
The man said, underneath his breath, "Your Grace."
And hastened by,
"This greeting—why?"
"Because I am his servant", said the king,
"He greeted me."
"Ah! now I see!"
I cried,
"Sir! I too, homage bring
To thee."

## The Sacred Language and Jesus

BY

Mr. G. A. GASKELL, London.

IT must be a matter of great interest to the learned pandits of India, who are often brought face to face with Christian Missionaries, to know that the Rev. Prof. T. K. Cheyne, F. B. A., D. D., Oxford, the greatest Biblical critic in England, has now definitely abandoned the historical truth of the leading tenet of Christianity, namely, the Crucifixion of Jesus. In an article on "Imaginative Elements in the Gospels" in the *Christian Commonwealth* for August 3rd 1910, the great scholar asks the question: "Whether consistency does not require that the story of the Crucifixion of Jesus, like that of the Birth and Infancy, should be regarded as imaginative, i. e., as food for the soul?'. This question he answers in favour of imagination, and points out that, —"the affecting story of the Trial and Crucifixion is beset with great difficulties." He also asks: "Did Jesus will to be the founder of a religion?" and answers: "It cannot, from any point of view that is historically justifiable, be shown to be probable." Further on he says:—"It is impossible for thoughtful persons to accept the picture of Jesus in the Fourth Gospel, but it is only a little less difficult to accept the theory of a divine-human Christ which pervades the Synoptics. A shifting of our position is therefore inevitable."

Driven by reason and logic, Prof. Cheyne's constantly shifting position in Biblical Criticism, can indicate at last nothing short of the collapse of what is called Liberal Christianity, and I think the time has now come for students of religion to re-consider the whole question of the validity of this clumsy method of historical criticism as a true way of dealing with the Christian scriptures and any other scriptures.

First,—my reader is invited to understand that Dr. Cheyne has done no more than carry out, without flinching, the critical historical method to its inevitable and logical conclusion, which is the complete destruction of the supposed historical element in the Bible, and its replacement by "quasi-history" and imagination, implying symbolism.

Second,—it is suggested that the reader, if an advocate of the "higher criticism," should also come to this logical conclusion, otherwise this article can have no interest for him.

Third,—laying down, then, the thesis that there is no real history in the scriptures, the first subject to come up for consideration is the ancient doctrine of Divine inspiration. Now, it must be conceded that the "higher criticism" has been from the first, the direct antagonist of this doctrine, through attributing errors of all kinds to the sacred writings, and quite ignoring the doctrine in the exercise of that method of criticism. The logical outcome is, therefore, that Divine inspiration and historical criticism are mutually incompatible, and so either one or the other must be given up.

Fourth,—to deny the Divine inspiration of all scriptures would mean the destruction of all religions. But I think examination will show that the scriptures certainly originate in Divine inspiration, and as the "higher criticism" entirely depends upon the false hypotheses of history, it is historical criticism that must be relinquished.

Fifth,—it is now evident that the "higher criticism" may be regarded as having completed the work it had to accomplish, and so it can be put aside as dead and done with.

Sixth,—the scriptures not being historical as has hitherto been supposed, the position from which they are viewed must be shifted: and there must be a readjustment of our ideas on the nature of Divine inspiration, and the mode of its operation in the minds of the recipients of Divine messages.

Seventh,—assuming that the scriptures are Divinely inspired and not historical, we are now forced to accept that mystical explanation of them which has never been entirely lost sight of through the ages, namely, that the writings are of symbolical import, and not to be taken literally. Therefore we must be prepared to disregard their outer appearance, and study only their inner significance.

We have now arrived at a standpoint from whence a new proposition on the meaning of the scriptures and religions of the world may be viewed and considered on its merits. This proposition has, I think, the merit of clearness and consistency, and it covers all the ground. It may be stated as follows:—

Instead of being full of error, God's Word is full of truth. God's revelation of knowledge to man is contained in the World Scriptures where it may be found *free of error ;* but it is clothed in symbolism, which fact renders revelation subject to erroneous interpretation by priests and literalists. Hence there result naturally and inevitably, the popular and erroneous religions of the world, all of which are subject to constant change.

The whole content of the sacred scriptures and myths, is to be regarded as the Divine message of truth to man. But it is divided into portions directed to the various nations, and each portion is adapted to the requirements of the nation it is concerned with. The scriptures are all somewhat scrappy in formation, as might be expected from their mode of production, but there are in them very few personal interpolations or accretions, and no parts are at all likely to have been "worked over" by meddlesome scribes.

The Holy Scriptures may be understood as having had their mundane origin in the minds of suitable persons. The Spirit of Truth has projected wordless ideas into the minds, and these ideas have taken expression in the only manner possible, that is, by becoming attached to the word-terms or language present in the several minds The inspired minds have never, of course, fully understood what has been given to them, but they have always been anxious to remember and set down correctly the statements they have received in a way that has seemed to them very wonderful and transcendental.

The scriptures and sacred myths may be seen to contain no evidences, beyond terminology, of human origin. The nonsense in their appearance fully proves the mental inactivity of the inspired recipients. If these recipients had employed their minds upon the queer stories in the scriptures, they would never have set down the apparent nonsense we see in them.

The quasi-history, folklore, superstitions, "magic," miracles, contradictions, blunders, silly stories, impossible pedigrees, Divine interferences with persons and nations, etc., are wholly superficial characteristics, and are due to the symbolism which expresses the inner sense.

Ritual and ceremonial observances in the popular religions, together with errors of doctrine, are entirely due to the priests of the various religions ignorantly mistaking the symbols themselves for the truths of religion and virtue.

The similarities observable in various scriptures are due to the fact that all scriptures proceed from one Divine Source and express the *same* truths in the *same* sacred language.

The scriptures in their inner meaning do not contain anything relating to *persons*. They do not in their origin proceed from persons, and they depend in no way upon persons.

It is a mistake to suppose personages in scriptures under the names of Jesus, Buddha, Krishna, Rama, Zoroaster: Lao-tze, Moses, Osiris, etc., and imagine that these symbols indicate historical persons who have originated religions.

Religions have never been originated by persons. They have always had their origin in sacred scriptures or myths. Cults and sects have used scriptures, but have never originated them or religions.

If it is conceded that all scriptures proceed from one Divine Source, and that they are of a symbolical nature, then it follows that the symbols employed must be consistent with each other and not contradictory and confused; that, in fact, the symbology must be uniform throughout all scriptures and myths, and must constitute a Sacred Language through the understanding of which the meanings of all scriptures may be discovered.

As there are great varieties of national character, customs, productions, etc., so there are great varieties of scriptures and symbols. There are many symbols for the seme ideas, and some symbols are common in one religion, and quite, or almost, absent in other religions.

Some symbols, like the wisdom and desire Serpents, the Tree of the Divine Life, the Bridge of the higher mind, the separation of Spirit and Matter, are found all over the world, and evidently are unaccountable except as coming from one Source into many minds.

It will be found, I think, by students on this line of thought, that there is a definite, systematic, and fixed language of symbols, in which the Divine nature, through the scriptures, communicates knowledge of the origin and evolution of the soul to humanity.

It is not a language of words but of ideas. The words of the scriptures suggest the ideas which are then to be taken as the symbols for other and deeper ideas pertaining to the nature which is hidden from the perceptions of sense, and to which our lower consciousness has no direct access.

There is nothing arbitrary about the selection of the sacred symbols. It has often been pointed out that in ordinary language material things are made to stand for spiritual things; thus "wind" or "breath" becomes a symbol for *spirit* in several languages. In the sacred language there is a correspondence in grade or quality between the outer idea as a symbol, and the inner idea as the object or subject signified. For instance an, earthly king is a symbol for God, the "Heavenly King."

But this much is certain, if people will not take the trouble to investigate the symbols contained in the scriptures, for every thinker admits that there are these symbols, they will never know even that the Sacred Language exists, let alone understand it. I cannot think myself that this great subject can be much longer ignored by European and American scholars, for the present structure of biblical exegesis has all but broken down completely. A discerning perusal of Dr. Schweitzer's book on "The Quest of the Historical Jesus" will show the state of bewilderment to which historical criticism has come. The critics are now struggling for their lives in a sea of "difficulties" which threaten to overwhelm them, and which will engulph them unless they recognize that the "difficulties" which so trouble them are nothing but illusions due to a false historical theory.

The proposition advanced in this article covers, not one scripture merely, but all scriptures, not one religion, but all religions. At present thought is chaotic and unscientific when applied to religions. As only outer features are usually considered, there is no recognition of principles which bind religions together as a single manifestation of the Divine energy in human thought and action; and consequently it is generally believed that one particular religion will overcome and survive all other religions, which must be quite a mistake, as evey religion is changing.

In conclusion, I may say that the Sacred Language is not referred to here as a mere abstraction, for it has been tested in concrete form. As the result of many years' labour, a dictionary of more than 1,500 terms, with their meanings, has been compiled, and portions of the numerous scriptures of Europe, Asia, Africa, and Oceania, have been translated from their symbols, not loosely, but sentence by sentence.

# SILHOUETTES

## The Rootless

BY

Miss ETHEL ROLT WHEELER, London

TAKING the rough hypothetical division of man as physical, mental, and spiritual, a mere casual perusal of the faces of our fellow-creatures is generally enough to establish whether their roots are set in the sensuous and immediate garden of the flesh, in the more fenced-in, but still attainable garden of the mind; or whether invisible tendrils nourish the soul from infinitely remote regions beyond the stars. An over-exuberance of earth-colour, a too circumscribed content of earth, designates the prosperous worldling burrowing in the soil of the good things of this life; the furrowed brows of the student suggest the strenuously-worked and fertile parterres within; while the dweller in the inmost reveals the source of his inspiration by dimly-caught fragrances and startling half-glimpses that thrill with a potency that is not of this world. Also in the complexities of character, strange hybrids are formed by the grafting of alien slips grown in different spheres,—the spiritual upon the mental, and the mental upon the physical: but as a rule there is a dominating root principle, recognizable at a glance.

Sometimes, however, as we watch the passers by,—in the street,—at big railway stations,—there float past us faces, pale, futile, infinitely pathetic,—the faces of those that have no roots either in Heaven or on Earth,—the faces of those that are drifted helpless on the tide of life, and carried unresisting along the unaccountable currents of the winds. The faces have no expression beyond that of a withered sadness, or at most an appeal from an unknown fate to an unknown power. The world means to them ceaseless and terrifying flux, and their unsatisfied hunger is ever for stability. They are tossed past like foam of the sea: swayed incomprehensibly hither and thither, like the dandelion-seed. Most pitiful of all, they are conscious of the agony of this destiny, and put out ineffectual hands that grasp vainly at shifting nothings.

Who shall read aright the riddle of their lives? Who shall say what shadow of remote refinement makes them abhor the coarse and productive fallows of the world?' What limitations of thin intellect prevent their sucking the virile sap of literature into their attenuated minds? What cruel deprivation of soul cuts them off from the nourishment that is sent of the gods? They dwindle, and peak, and pine, and are like flowers grown in stony places, that wither away, because they have no root.

Yet as the foam tossed up from the sea is the last, most delicate expression of the ocean's power,—as the waft of the dandelion-seed indicates the trend of the invisible, so it may be that these rootless beings, submitting themselves perforce to the vaster undercurrents of existence, may catch a clearer hint of the meaning of the mysteries of the universe, and be drifted more directly to the goal than the others fast-rooted in personal expansion. And indeed there are moments when even those most firmly established would tear up every tendril of association if they might but cast themselves absolutely into the stream of the great Eternal Oversoul, and yield up, for the sake of the vast peace of Resistlessness, all that fibre of individuality that they hold so dear.

## "A Man"

BY

Revd. F. E. LUCEY, M.A.

AT the beginning of his work amongst the boys of Kashmir, Mr. Tyndale Biscoe looked around for a suitable school motto. After much thought he adopted as the most suitable and the most needful for the Kashmiri, as he found him, the motto, "In all things be men", together with the device of crossed paddles,—the cross to symbolise self-sacrifice, the paddles to symbolise strength. That motto has ever since been held up to our boys as their ideal. But now the difficulty arises of conveying to them our meaning of "man", just as some languages afford us no word for "love" because no such quality as pure love is known amongst the people, and other languages, for similar reasons, afford no word for God or for heaven, so, as far as I know, there is no word in Urdu or Kashmiri which would convey the meaning of 'a man,' as that is understood by an Englishman. And so we have to look around for a definition of 'a man' and I do not think we could find a finer definition anywhere than that given in our text—"*A man* shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." Does not that exactly satisfy our instinct of manliness? One who will stand up to bear the brunt of storms of all kinds in order to shelter the defenceless; one who will stand firm as a rock in order that the weak may find cover in the shadow of his example and courage. And does not our better instinct at once class as "unmanly" him who by deed or word could wrong the helpless, who would exact from the poor, who would spread scandal about those who have no one to stand up for them. We take, then, this figure of a rock as the most fitting symbol of 'a man'

Geo. Adam Smith in writing on this text says: "In the East the following phenomenon is often observed. Where the desert touches a river valley or oasis, the sand is in a continual state of drift from the wind, and it is the drift which is the real cause of the barrenness of such portions of the desert at least as abut upon the fertile land. For under the rain, or by infiltration of the river, plants often spring up through the sand, and there is sometimes promise of considerable fertility. It never lasts. Down comes the periodic drift; the life is stunted or choked out. But set down a rock on the sand, and see the difference its presence makes. After a few showers, to the leeward side of this some blades will spring up; if you have patience, you will see in time a garden. How has the boulder produced this? Simply by arresting the drift.

Now, I suppose there are few lands in the world so swept by this drift sand—the drift of dastur—as Kashmir is. It needs a strong man to stand against it. There is first of all the drift of bribery and corruption. No one can work long in Kashmir without being sickened by it. When gross wrong can be done and the wrong-doers go unpunished provided the perpetrator has enough money. And if a man tries to stand firm as a rock against this drift, what happens? Jealousy, hatred, a false charge, well supported by false witnesses,—dismissal.

Again, there is the drift of lying and cheating. The children from their earliest days are accustomed to hear their parents lie, they are taught the folly of honesty unless by any chance it promises to be the best policy. They are brought up in an atmosphere of deceit and cheating. The art of cheating at examinations, I know, seems to be regarded as part of the curriculum to be learnt, and there is no shame in it or public opinion to oppose it.

Again, there are the great drifts of uncleanness—uncleanness both material and spiritual. The former would be evident enough to any one who would walk through some of the ins and outs of the city, and the latter would be evident enough to any one who worked with eyes open for six months among the people. Where shall we find a *clean* life there?

You know perfectly well these awful drifts which have overwhelmed these people, and I say it would need a strong man to stand against them. Put yourself in their position, imagine yourself brought up under these circumstance and environments and customs. Dare you say that you would not have gone down before the drift?

Now, education if it means simply book-learning with the idea of obtaining the distinction of being an entrance pass, or a failed entrance, or one who has read up to the entrance standard, will probably only serve to shake a man's standing ground and to inflate him, so that he the more easily goes down before these drifts and storms. And so the object of our Mission Schools is not to pass boys in examination, or even to cram book-learning into them, but to try and build up character, to try and turn out men, according to our definition, who can go out from the school to stand against the drifts of custom and so that others may take shelter under the protection of their example. Let me try and put before you, briefly, some of our method of arresting the drift.

The Kashmiri Pandit, as Mr. Biscoe found him, was without any backbone, without any pluck, without any energy. The first thing was to try and put some pluck into him. To accomplish this, physical exercise and games were essential. Accordingly for the first time in Kashmir, amidst great opposition, and by means of a little forcible persuasion, gymnastics were started amongst these Pandits. At first this was regarded as no work for a Brahmin and only fit for coolies. To-day every boy in our schools, i. e., some 1,400 or 1,500 boys, daily has half an hour's recreation period. Some results are now seen of this work and I think our average gymnast could compete favourably with an average gymnast of a public school in England.

In those days also there were gangs of beings in the city who had sunk so low that it was evident that nothing but physical pain could appeal to them. Accordingly the boys of the school were taught to box, with the object of protecting themselves and the smaller boys and also of inflicting physical pain on these gangs of ruffians. I am glad to say most of these gangs are now broken up. One notorious badma'ash has turned and become our friend and has sometimes assisted us against his old companions.

With the same object of trying to instil pluck and create backbone, we have compulsory games, twice a week cricket and football and once a week, in the summer, boating.

But now with regard to higher moral qualities; the old order of things was "the weakest to the wall," and let every man do the best for himself. We have tried to do away with this and systematically and practically to teach kindness and self-sacrifice. Accordingly every boy is constantly encouraged to do little acts of service for his neighbours. In the summer we make use of our school boats and the boys take out the sick from the hospital for an airing on the Dal Lake, and many of the sick have in this way enjoyed an outing within the last few months. In the winter they are urged to cut up wood for poor women or the needy, and with this object we set them to work to practice sawing wood in school. They are also encouraged to carry the heavy gahas of water for the women and generally to do any service which they can to help those in need. We also try to spur the boys on by instilling into them loyalty to their school and loyalty to the empire. Each week daily papers are sent down to the school and extracts cut out and pasted in their due place on a large map of the world with the British Empire coloured red.

In the time at my disposal, I can only thus in the briefest way put before you some of the methods we have adopted to try and turn out men who can arrest the drift and stand firm. But above all we try to teach the boys themselves to first seek shelter in the shadow of the Rock that is higher than they. Each day there is half an hour's scripture period and all boys come to the Misson School with the understanding that they learn the Holy Bible. Thus day by day Jesus Christ is put before them as the one Perfect Man, a hiding place from the storms, a covert from the tempest, the shadow of a great Rock in a weary land.

And now will you help us in this work? I know many say that the Kashmiri is so despicable, so ungrateful that it is labour thrown away to try and raise him. But is such argument *manly*? Is it manly to refuse to help the down-trodden and oppressed? Is it manly to shirk hard and disappointing work? By so doing are we not guilty of the very unmanliness of which we accuse them.

Or perhaps some will say that it is labour wasted and will never shew any results. By actual examples I have seen that it is not hopeless that there are results, that in spite of many disappointments there is a solid foundation being laid.

Everybody can help us. I will tell you some of the ways.

I am afraid we can't get along without begging. Not being in British India we have no Government grant and only a small State grant, far out of proportion compared with that given to other schools. We have to raise on an average *Rs. 600 a month* simply from our friends. I should like to take this opportunity of thanking most heartily all the many friends who have supported us. I think the people of Srinagar give most liberally. Yet I must appeal to you to help us by money. We are crippled on all sides for want of funds.

Then those of you who stay in Srinigar could help us in our games. We should be most grateful for any coaching in cricket, football, and hockey, and any afternoon I think we could turn out some 20 or 30 companies of various ages.

Again, we are always glad to receive lectures on subjects of general knowledge, especially is connection with the Empire. Every Thursday afternoon our staff of about seventy masters meet together in social conference and the committees of various societies also meet. Then it is that men who have seen service in other parts of the world or who are specialists in some subject come and give us a talk on their work and so enlarge our general knowledge.

At present we are very short of scripture teachers and should welcome any one who would be willing to take a scripture class or give addresses; and we have an excellent interpreter, one of whom I have heard it truly said "though not a Christian he has a Christ-like spirit.

And above all we need, more than you know we need, and more than you know you can help us by your prayers. But effectual prayer needs knowledge, and so I would ask those of you who can to pay a visit to our schools at Srinagar, and I would invite any of you who has not yet received a report to write for one to me at Srinagar. So by your money, by games, by word, by prayers you can help us in our work, help us to turn out men, help us to gradually build up character, "till we all attain unto a perfect man, unto the measure of the stature, of the fulness of Christ."

## EDITORIAL NOTES.

WHEN the soul is emptied of self, the presence of God will be felt.

SRI CHAITANYA said: "He alone is competent to glorify the name of the Lord, who is humble as the dust and patient like the tree and who claims no honour for himself but gives honour to all."

HENRY VANE said: "Ten thousand deaths rather than defile my conscience, the chastity and purity of which I value beyond all this world."

THE poet Rogers used to tell a story of a little girl, a great favourite with every one who knew her. Some one said to her, "Why does everybody love you so much? "She answered. "It is because I love everybody so much."

WHEN Thales was asked what was the hardest and what was the easiest thing to do, he said: "The hardest thing was to learn to know one's self; the easiest, to find fault with the doings of other people.

SOME money-lenders and lawyers who would not remit even one anna in their daily transactions and are as hard-hearted as anything, sometimes give away thousands to their Gurus, thinking they would thereby be saved. Truth is that God does not appreciate such waste. He wants a better quality of the daily life.

IT is not in gifts of fortune, charity lies.

ARISTOTLE describes a magnanimous man or, in other words, a True Gentleman, as follows:—"The magnanimous man will behave with moderation under both good fortune and bad. He will know how to be exalted and how to be abased. He will neither be delighted with success nor grieved by failure. He will neither shun danger nor seek it, for there are few things which he cares for. He is reticent, and somewhat slow of speech and speaks his mind openly and boldly when occasion calls for it. He is apt to admire, for nothing is great to him. He overlooks injuries. He is not given to talk about himself or about others; for he does not care that he himself should be praised, or that people sould be blamed. He does not cry out about trifles and craves help from none."

"BE and continue poor, young man," said Heinzelmann. "While others around you grow rich by fraud and disloyalty; be without place or power while others beg their way upwards; bear the pain of disappointed hopes, while others gain the accomplishment of theirs by flattery; forego the gracious presents of the hand, for which others cringe and crawl. Wrap yourself in your own virtue, and seek a friend and your daily bread. If you have in your own cause grown grey with unbleached honour, bless God and die!"

THE *Abkari* says: "Mahomet is said to have been led to put the prohibition of wine in the Koran by an accident which occurred to himself. Passing through a village one day he was delighted at the merriment of a crowd of persons enjoying themselves with drinking at a wedding party; but being obliged to return by the same way next morning, he was shocked to see the ground drenched with blood. Asking the cause, he was told that the company, having drunk to excess, fell to quarrelling, and slaughtered one another. From that time his mind was made up: the mandate went forth from Alla, that no child of the faithful should touch wine on pain of being shut out from the joys of Paradise. The simple truth was, of course, that Mahomet foresaw there would be no stability to the religion and empire he was building up, if the use of ardent spirits was permitted to his followers."

THE Editor of the *Herald of Health* says: "Investigation into the cause of the numerous cases of poisoning following the use of *pan* has demonstrated that these results were due to the natural poisonous alkaloids contained in the betel nut and not to any germ contained in the *pan* as at first supposed."

HE says further: "The lime contained in *pan*, when swallowed, produces local inflammation which may be followed by ulceration. Lime is an astringent and anti-acid: it produces constipation and lessens the digestive acid in the stomach, thus interfering with the digestion of albuminous foods, favouring fermentation and putrefaction in the alimentary canal, as evidenced by the foul breath and bad taste in the mouth of *pan* users, which is caused by the aromatics contained in *pan*.

DENTISTS assure us that the use of *pan* is responsible for diseases of the gums and premature loss of the teeth. The high percentage of cancer of the mouth in India is largely due to the use of *pan*.

MR. JOSEPH COLLISON, Press Secretary, Animals' Friend Society, London, writes to us as folllows:—"It may not be generally known that this substance (tortoise-shell) which is the outer layer or "skin" of the Hawk's Bill or Logger-head turtle, is frequently obtained from the back of the living animal by the application of heat, after which painful operation, the unfortunate victim is returned to its native element. Years ago, Darwin, the great naturalist and scientist, drew attention to this hideous form of cruelty in his "Naturalist's Voyage

Round the World." Tortoise shell is largely used for the manufacture of combs, hair-pins, purses, knife handles, and trinkets of all kinds for the dressing table, and the trade is a larger one than most people imagine. No statistics are published about it but the *Standard* newspaper mentions that during the year 1908, the total amount of tortoise-shell shipped from the Consular District of Colon was estimated at 16,000 pounds.

TO maintain health some form of physical exercise is necessary. Why should people think it *infra dig* to carry their own carpet bag to the railway carriage, while sweating at tennis is honourable?

IN his book on "Food and the Principles of Dietetics," page 320, Dr. Robert Hutchinson states in heavy bold-faced types, "Tea and Coffee are in no sense foods."

A PHYSICIAN in New York (Dr. John Fair New) has recently become prominent on account of his public affirmation that he intends to live for several centuries and that he believes that the art of so doing only needs to be understood in order to become more generally adopted. Although 78 years of age, an American paper describes him as not looking more than 30, and he boldly declares that he has work laid out for 500 years ahead and that he intends to live this extent of time without sickness or pain.

ONCE Swami Vivekananda rebuked a member of his party for practising palmistry.

WE are glad to receive several copies of the *Inter School Thinker*, edited by Mr. V. G. Pradhan. It intends promoting the feeling of brotherhood, fostering habits of thinking, etc. As such our sympathies are with it. The articles are good. We wish the venture every success.

REVD. J. KNOWLES has sent us his pamphlet on "Our Duty to India and Indian Illiterates." The book points out the possibility of using Roman letters for Indian languages.

A NEW Quarterly Magazine, *The Moslem World*, is to be started very soon, the first issue being due on January the first, 1911. It is to be a quarterly review of current events, literature, and thought among Mahomedans and the progress of Christian Missions in Muslim lands.

The Magazine is partly the outcome of the World Missionary Conference at Edinburgh and is to be carried on under the new Editorship of Dr. Samuel M. Szemer, a well-known authority on Islam and a Missionary in Arabia. He will be assisted by the Revd. W. H. T. Gairdner, B.A., of Cairo, Dr. Johannes, and others. Each number will contain articles dealing with the history and doctrine of Islam and the missionary problem throughout the world A special feature will be a resumé of the contents of the Muslim press at Cairo, Constantinople, and other places.

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THE Governor of Bombay says that the money spent by Christian Missions in India should be set off against the money that goes out of India.

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WE are glad to learn that two inter-caste marriages were performed according to the reformed Hindu rites, in the Dev. Samaj Girls' High School at Ferozepore. In one case the bride was the daughter of the late Dr. Chandulal, Punjabi Kapur Katri by caste, and the bridegroom was the son of a well-known Bhattia merchant, Diwan Hassamul Zankerain of Shikarpur (Sindh). And in the other case the bride was the daughter of Babu Uger Sen, a Rajput Brahmin, holding a respectable Government appointment at Burma, and the bridegroom was the son of of the late Dr. Chandulal of Kapur Katri family.

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WE heartily congratulate the Honble Row Saheb N. Subba Row on the remarriage of his widowed daughter, Parvatibai, which was celebrated at his residence, Mercara Hill, Mangalore, on the 22nd October last, in the presence of a large gathering of Indian and European guests. The bride, who is twenty years of age, is a student in the Intermediate Class of the Mangalore Government College. The bridegroom, aged 27, is employed in the Financial Commissioner's Office at Rangoon and has seen service in British Central Africa and the Nicobar Islands.

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DEWAN BAHADUR R. RAGHUNATHA ROW points out in a Madras contemporary that "according to the Hindu highest authorities, the children of a widow are the heirs of their progenitors for they are declared to be their "Dayadies". Our Civil Courts do not admit this and have therefore become contributors to infanticide in India. The authorities are 1. Manu, 2. Vishnu, 3. Yagnavalkya. 4. Vashista, 5. Parasara, 6. Boudhayana, 7. Narada, 8. Datta Meemamsa, page 70, 8 Datta Chandrika, pages 9 and 30."

SIR GURUDAS BANNERJI, an Ex-Judge of the Calcutta High Court, has lately publishd a book in Bengali in which the author has given expression to his views on some social questions. It is a pity he is in favour of caste system, and says that interdining and intermarriages should not be permitted. So long as the leading Brahmin gentlemen like him insist upon perpetuating these differences, there is not much hope of the masses being won over to the side of reform.

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WE are glad to learn that at a social gathering held at the Tanjore Union Club, on the 30th October last, one Smartha Brahmin, three Vishnuvite Brahmins, one Naidu, one Pillay, one Indian Christian, and two Mahamadans sat at a common table and ate together.

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IT is said that a somewhat important measure, by which pleaders are to be hereafter prohibited from lending money to others, is intended to be passed by the Imperial Legislative Department.

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THE Hindu Conference met at Multan on the 9th October. Babu Gurbaksh Singh Bedi, a lineal descendant of Guru Nanak and the present spiritual head of the Sikhs, was offered and accepted the Presidentship. It is a remarkable sign of the times that a leader of a sect which has broken with orthodoxy in so many ways should be asked to preside over a Hindu Conference. Still, a certain section of the Sikhs seems to have taken exception to the Baba's acceptance of the situation.

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QUADRANGLE talks are becoming very familiar with the students of the Foreman Christian College, Lahore, and a permanent happy feature in the life of Newton Hall. The Revd. D. J. Fleming, M.A., M.SC., the Superintendent of the Boarding House, is often inviting distinguished Professors and citizens of Lahore to hold evening quadrangle talks with the members of the Hall on various easy Moral and Social topics.

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*The Moral Education League Quarterly* says: "From the *Times of India* of June 27th, we learn that the opinions of the principal educationists of all denominations have been invited in regard to a scheme for providing moral instruction to students of schools and colleges affiliated to the Calcutta University on an undenominational basis. In this connection, the view of the Government of India will be first obtained, after which the scheme will be formally laid before the State."

A MISSION called the *Vaidika Mission* is going to be started. The main object of the Mission is said to be to popularize and propagate the Vaidika religion (as propounded in the "Basic Principles of Hinduism or Vaidika Dharma explained") and the synthetic Vaidanta philosophy of one hundred and eight Upanishads. This Mission will induce the moderen Hindus to live up to their ancient domestic and religious ideals as far as possible. Two thousand years of Vedanta philosophy have not succeeded in abolishing caste or creating love between man and man. We do not think this orthodox society is going to do any good.

## THE LATE COUNT LEO TOLSTOY.

IT is with a deep sense of sorrow we have to record the death of Count Leo Tolstoy on the 20th ultimo. Since 1880 he held up the renunciation of the world as the ideal and carried out his principles to a very great extent. Visitors to the Count told us that he lead an extremely simple life and made himself "worth his keep" by hewing the wood, ploughing the fields, and making shoes. He was also said to have cleansed the boots and carried the domestic water supply and those slops in which he washed himself. A Count emptying himself so much! Considering the aristocratic ancestry of Tolstoy, i.e., his descent from St Michael, Prince of Montenegro, and the great wealth of the great Russian noble family in which he was born, his stripping himself of all rank, fortune, and power and adapting himself to the condition of the poorest of the poor in accordance with his teaching makes him the greatest man of the world. A few days before his death, he thought of a more practical surrender and suddenly departed from his home to an unknown solitude. On his way, he died of bronchitis.

Count Leo Tolstoy! What shall we call him? A world-genius, a prophet, a rishi, an avatara-purusha? If instead of Europe, he was born in India, he would have been worshipped as a Buddah or Sri Krishna. Even though the materialistic West is not prepared to go to that extreme, he is still very warmly cherished in the affection of many a thoughtful man and his teachings have given peace and rest to many a wearied soul. He was regarded everywhere in the world as the greatest personality and the most profound spiritual influence.

The story of his life and career is too well known to need any recapitulation here, In the world of thought, he has effected a great revolution. It is in his social views he has been denounced as a Nihilist and revolutionary. There is nothing to dispute with his views of religion. To him Religion was Love. He made "Resist not evil" the keystone of the Christian Faith. He also insisted that the literal interpretation of the Sermon on the Mount is the only rule of Christian life. His farewell message to the world issued a few months before, runs as follows:—"My farewell message to the world—at my age every message is a farewell— is my view as to how life should be lived that it may be not, as heretofore, bad and sad, but full of happiness and contentment as God wishes and as we ourselves wish." The message reads: "Instead of returning evil with evil, try to return evil with good; to say nothing ill of men; to act kindly with the ox and the dog. Live thus one day, two days or more and compare the state of your mind with that in former days. Make the attempt and you will see how the dark evil modes have passed away and how the soul's happiness is increased. Make the attempt and you will see that the Gospel of Love brings not merely profitable words but the greatest and most desired of all things."

He was always mindful of the sufferings of the poor. He did not want to enjoy anything as long as there was one poor man in the world. His last words to his wife and daughter at the bedside were: "There are millions of suffering people. Why are there so many of you around me?"

If the present system of life were to go on for a long time, the great majority of mankind will have to sink into the abyss of toil, penury, suffering, and sorrow. Just at this critical moment in the history of the world, the great religions of the world are sleeping profoundly—snoring aloud—upon the soft bed of superstition, rites, and ceremonies. But God who came to the rescue of the world on previous critical moments, sent Leo Tolstoy to illustrate the dignity of Labour, and the Count has done it by a most extraordinary self-sacrifice which is the greatest miracle of the present age As surely as the sun rises, A New Ideal, the Ideal of Social Brotherhood and of Honesty, is destined to rise again on our sufferings and sorrows.

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## LITERARY NOTICES.

### Confessions of a Graduate.

BY

KESHAVLAL L. OZA. B.A.

*Second Edition*—Revised and England. Price, One Shilling net.

We desire to call the special attention of our readers to this very remarkable and brilliantly written book. The book gives a vivid presentation of a graduate, who, led on by a romantic love of literature, plunges himself into the roughest of life's paths, taking cheerfully his share in the hardest and most unromantic work, submitting to the most painful privations; and, harder still, to the most bitter personal humiliations; making danger his daily companion and helpmate; and who, after experiencing himself what life is in the track he has followed, describes it in the freshest and most vivid colours to his friend. Besides, the book contains some admirable criticisms on present-day methods of teaching. The forceful manner in which the author delineates social life in India and the humour of railway travelling; the accurate account which is given of the present economic outlook in advanced countries and a pleasing variety of important topics are sure to win a large class of readers of all classes and of all shades of opinion. In taking leave of this charming little book, we recommend it especially to the young, since the idea of the tale, as we have already mentioned, is to depict the feelings of youth in its passage to manhood, when the mind seems as beautifully changeful as the chameleon. Such indeed should be the principle through all literature. Experience—whether it be of the outer or the inner world—whether it be what a man has seen or done, or thought, is the only thing worth listening to—the only valid plea for a man asking the world of readers to listen to him.

2. **Letters from the Teacher.**—These are the letters from the Teacher of the Order of the 15, Denver, Colo., U. S. A., in answer to questions from pupils. With few exceptions the selection has been confined to those received during the first six months of the work (January to June, 1908). Order No. 15 continues the work started by the Masters of the Great White Lodge, through Madame Blavatsky, in 1875, under the name of the Theosophical Society. The work of the Order, however, is something quite different from that of the Theosophical Society, i.e., the interpretation of the teachings of the Master Jesus and the giving of the help required by each Soul after it has reached a certain point of development where the teaching given out to the mass of students as a whole no longer meets its needs. Thus one of the chief objects of this movement is to correlate advanced theosophical teachings with the Orthodox Christian teachings; to form a nucleus ground where both can meet and recognize Truth. Their great object is to enable all sections of spiritual seekers, New Thought, Spiritualism, Theosophy, Christianity, in fact all lovers of Truth, to draw together at the heart-centre. This, the circular of the Order says, is a necessary preparation for the near advent of the Avatar. It is said that the Order is put forth in an effort to awaken the Christ Love in the hearts of men rather than to cater to the intellect or the desire of psychic powers and that it will help all Christian people to find the deep, underlying vital truths common to all religions in their own, and thus truly and in the only way possible prepare for an Universal Brotherhood on earth in which each Soul shall find the same vital truths spoken in his own language, i e., couched and taught in terms of the religion in which he was born. Although we do not agree with the whole of what is said in the book, we find several interesting and useful answers in it.

# TOPICS FROM PERIODICALS.

## First, Second and Third Class

By A. S.

(From the *Light·of Reason*).

Great men are regarded in three different ways. The enlightened admire them for their elevation of soul, their increased comprehension of life, and powers of spiritual vision. A second class appreciate them by their performance, and are not certain either as to their method or motive. The third class judge entirely by reputation. The first are able to derive stimulus from lofty example, and are encouraged in their own efforts. The second are sensible chiefly of the disparity between themselves and the heroic character, and are rather discouraged than urged on by the relation of great deeds and noble conduct; these consequently do their best in the company of their equals; they have not learned that proportion and not dimension is the essential. The third class, of course, suspect no possibility of profit to themselves; they are without rule or measure, and accept inertly the passive indolence of spectators. They receive their opinions from the second class chiefly, being mistrustful of the first, and retain them tenaciously, even while enlightened views should have changed entirely. They are convinced of their own impotence, are sickened of effort by long experience of desires without the qualifying volition. Creatures of wild impulse, devoid of consistency or any conscious aim, they see no analogies in life's varied manifestations, are denied the great pleasure of abstract thought, and interpret life, if they can indeed be said to interpret at all, entirely as a personal matter.

The poetry of life is lost in one way only. That way is to make self the centre of life. *Not* necessarily do I mean that one is grossly selfish or unthoughtful of others, but what is meant is the habit of considering all things as bearing some relation to one's own person, or of ignoring such things in which no relation is apparent. This habit of mind it is that necessitated the creation of that truly dreadful word ennui. Ennui is not described in the dictionary as it might be, as "Nausea of the familiar by reason of the reflection of previously connected impressions unreasonably saturated with selfishness."

Returning to our first-class passengers in life's journey, it may be remarked that in nothing do they differ more from the others than their attitude towards that wonderful, inspiring, and dangerous faculty, Imagination. Imagination must never be allowed to contradict experience; it is a stimulant for the present; its sphere is two-fold—the existing but unknown present and the non-existent or future. Order and method we do not expect of it but it must discriminate between the good and useful and the harmful and false, so that when the working faculties come up with the realities previously apprehended by imagination, while there will be much adjusting and arrangement necessary, no retracing steps will have to be made, and it will not be found that we had been intoxicated into believing what was contrary to known laws.

The first class are prone to become victims of spiritual pride; the second to become aggressive and self-assertive; the third to fears, affectations and, conceits.

The three classes have three different views of the supposed objects of life. (There are, of course, infinite variations and combinations of the three, and few, or none belong wholly to one class, but this little essay attempts only an illustration). First class "to be." Second class "to do." Third class "to have." Therefore, accordingly, the first class are satisfied with, and in, any external circumstances, esteeming success, as it truly is, to be the application of ideals and aspirations to the present; and knowing that they themselves, and they only, can really decide what course to take. The second class, though animated by a genuine desire to do what best in them lies, are prevented and disturbed by opinions and the market values of human action, which fluctuate as in all other markets. They are solicitous that their life shall resemble some known and approved example, and often follow the line, not of least resistance, but that of most resistance, thinking apparently that what is most difficult is thereby the best. The third class are dominated almost completely by the desire "to have," and to have with the least possible effort, they will work for what they do not need and what will give them no pleasure.

Each from his own point of view will take a faulty view of the other. No. 3 thinks No. 2 is animated by the desire "to have" (No. 2 being free from the desire, probably succeeds), and No. 3 envies him his success. No 2 supposes No. 1 to be striving every nerve "to do" (No. 1 being partially or wholly unfettered by his striving), may or may not, according to circumstances, succeed in accomplishment. At all events, if occasion arise, he by reason of his freedom will succeed where No. 2 will fail. Lastly, No. 1 can, if he persevere, attain to an eminence from which he shall, as far as is humanly possible, see all in due proportion and discern that there is a time for everything, that he need not necessarily do what others expect or applaud. His one desire, the only legitimate and true one, being the desire "to be" the noblest and best *he* knows, confident that all other things shall be added.

## Love.

Love in each of its multiple forms is the Grand Master who embellishes, consoles, and restores life. If radiates brightness in the darkest cloud, it preserves from despair, it lightens the heaviest task and mitigates the rudest ordeal

It gives health to the body, nourishment to the soul, happiness to the mind, for within an atmosphere of tenderness germinate health, peace, and tranquility. It is the golden spur which provokes sublime efforts; it is the vanquisher in the rough journey of obstacles in the way of perfection and its head bears the immortal crown of victory. Those who pursuet embalm and perfume the earth; their action contends with the unhealthy emanations from the swamps of bigotry, and breaks the tottering towers that Religions—disguised as Angels of love—have erected to deceive their Adepts; on their passage the deserts are covered with flowers, icicles melt, and wounds heal up. All the treasures of the heavens and the earth are employed by them in the service of their Lord. In their work all those labour whom they have called from all the arts, Painters, Sculptors, Poets, and Musicians, Scholars and all those smitten with the Ideal who unite in the magnificent work—*The Restitution of the Earth and Man.*

## Teachers and Pupils.

"Each must work out his own salvation" is an old saying. Does this mean that we cannot get or do not need any help from other sources? No doubt it is often misunderstood or misinterpreted in that way. It really means that we may or may not take help from the teachers or wise men, but our improvement, growth, and salvation mainly depend on our own exertion, and can be quickened by our efforts to utilize those aids we happen to obtain from different quarters. Indeed, self-exertion is indispensably necessary for our progress in any field of education, but is it not also true that the majority of us are handicapped by ignorance as to the method of working in the right direction? And it is so difficult in the path of spiritual life that, notwithstanding our best endeavours, not infrequently we waste our best energies, or run into great pitfalls and make our life worse than before.

A patient suffering from a disease needs a doctor's treatment. But how can he hope to be cured unless he acts according to the doctor's suggestions? The doctor may prescribe some medicine or a course of treatment, or leave certain instructions to follow, but if the patient be unwilling to take advantage of them, his condition will grow worse and worse. But there are doctors and doctors. The best physicians are not satisfied with merely prescribing some medicine and then taking their fees, but would force the patient, if necessary, to take the medicine according to their instructions. We are just like patients, and the wise teachers are like good doctors who are so kind as to never tire of insisting that we put their lessons into practice.

We need the help of teachers, especially in matters of religion which deals with our subtle and intricate nature. We must seek those wise religious teachers who are able to put us in the right path and advise us how to exert ourselves properly.

Many of us go to hear church sermons or religious discourses and come back dissatisfied or disappointed. Does not the preacher or lecturer give some sound instructions in many cases? Do they not appeal to many hearts, bring hope and encouragement to many souls, and dispel many doubts in our minds? Yes, their instructions are uplifting and helpful to not a few, but, may be, my case is altogether different. Your troubles are not mine and my troubles are not yours. Perhaps you were benefited by those sermons, and even if the preacher did his best, his instructions failed to produce any good in my particular case. That is why we need particular training for particular individuals. The public lectures or sermons are good, and help people generally, but may fail to remove your particular doubts and difficulties. As different patients need different treatment, so we, having peculiar characteristics and temperaments, need different training.—From "*Voice of Freedom.*"

Mr. J. S. MOOTHIAH, sends us the following:—

### "LIQUOR".

**Liquor Does more Harm.**

**TO**

**Body, Brain and Soul**

*Than anything else on earth.*

LIQUOR IS MAN'S GREATEST ENEMY, BECAUSE—

**It robs him of Health, Happiness, Home, and Honour.**

IT TURNS A GOOD MAN INTO
A bad Brother, a bad Son, a bad Husband,
*A bad Father, a bad Workman, and a bad Master.*

---

It professes to make a man strong, but
MAKES HIM REALLY SO WEAK THAT HE CANNOT
STAND UP STRAIGHT
OR WALK STRAIGHT WHEN UNDER ITS INFLUENCE.

---

It professes to make a man happy, but
*Gives him a headache and a remorseful heartache after.*

---

It professes to make a man bright and smart, but
makes him act like a mad man instead.

---

It makes a man cruel and heartless,
*Towards his loved ones and also towards himself*, as
nothing else could possibly do.

---

LIQUOR HAS BEEN THE MEANS OF
blasting millions of most promising young lives and
*destroying the happiness of thousands of homes.*

---

If you are wise, and desire to live a happy and useful life,
PLEASE MAKE A SOLEMN VOW THAT
you will have nothing whatever to do with
that dangerous liquid fire and poison
CALLED

---

## The Etymology of Lanka

BY

Mr. S. W. COMARASWAMI.

---

Lanka the *Resplendent* is an expression too familiar to arrest one's attention. But the explanation that the sense of resplendency lies in the word Lanka itself, cannot fail to awaken interest in the "*Splendid*" name. The popular etymology that Lanka is of *Aryan* origin and means *holy* or resplendent has to our surprise been accepted as gospel truth by no less a Tamil scholar than the late Simon Casie Chetty, author of the Ceylon Gazetteer. Popular etymologists do not hesitate to assert that Lanka was so called, not on account of its general *resplendent* appearance, but by reason of *glittering gems and rubies* scattered by Nature all over its surface. The names Ratnadwipa (gem-island) and Ratnapura (gem-city) might no doubt have lent themselves to this high-coloured estimate of the wealth of Lanka, which produces indeed a poetic illusion. What a dazzling image is presented to the mental eye in the description that the Island is *all-radiant with glittering gems and rubies!* The author of *Dakshina Kailasapuranam* (a Tamil poem on the ancient Hindoo shrine at Trincomalee, composed at the instance of that illustrious prince of Jaffna, Jega Raja Sekharan) draws the long bow when he says that the *glitter of bright. gems of vast size existing everywhere called forth the name Lanka*. Overdrawn as this picture is, it does not appear to be as false or fictitious as the account that traces Lanka to a Sanskrit source and assigns to it the meaning *holy* or resplendent. Lanka has no doubt a place in Sanskrit vocabularies but this is no reason why it should be so confidently set down as a word of Sanskrit origin. One might as well call *Landra* (London) a Sanskrit name, because it appears in Sanskrit dictionaries, or India an English name because it occurs in English books.

As the name Lanka is found in both Sanskrit and Tamil, the two oldest cultivated languages of India, it is proper to enquire which of them has a prior claim on it. Leaving aside the argument founded on Lanka's geographical position which is in favour of the Tamil, let us look at the accounts of the word in both the Languages. The only meaning given to Lanka in Dr. MacDonnell's Sanskrit-English Dictionary, are (1) name of the Capital of Ceylon, (2) Ceylon (in epic) the home of the Rakshasas under Ravana.

This Dictionary which professes to be etymological is perfectly silent as regards the etymology of this name. It istherefore to be inferred that this is one of the small number of Sanskrit words which, as stated in preface to this Dictionary, defy analysis. And it is curious that neither the meaning resplendent nor holy finds a place here.

Sanskrit Pandits however trace Lanka to the root *ram* (delight in, or be pleased) and give it the meaning *pleasant or delightful abode* but this seems as imaginary as it is forced.

Under these circumstances, it is strange that the idea of tracing Lanka to a Tamil source did not strike any of the numerous scholars who announce its derivation in historical accounts of Ceylon. I should not fail to mention here that Dr. G. U. Pope is, to our knowledge, the only European scholar who derives Lanka, or Ilankai, from the Tamil verb *Ilanku-to shine or appear* Conspicuous. Vide Dr Pope's Lexicon to Tiruvasagam.

The Tamil *Ilankai*, means (1) an ait (2) Ceylon or (3) Ravana's fort. It has a fourth meaning "plendant"; but in this sense it is evidently a corruption of the Sanskrit Lamba "pendent."

Ilankai comes from the *purely Tamil* verb *Ilanku*. *to shine, glimmer, appear conspicuous*. It is a variation of *Vilanku*, the root of which *Vil* or *Vel* means *to crack*, *to be open or bright*, to *receive light*, *to understand*, and is met with in a multitude of Tamil words.

Ilankai, a verbal noun within the suffix *ai*, denotes radically a '*shimmoring or conspicuous spot*', hence as and bank in a river (an ait. eyot or islet-Sin: *duwa*). In the latter sense Ilankai is not only a word of common occurrence in Tamil works but is given in *Tivakaram* the oldest Tamil lexicon extant. Ilankai was also probably the ancient Tamil name for what is geographically called an island, and Dr. Winslow ingeniously recognises this meaning in his Tamil-English dictionary.

It is remarkable that the Sanskrit *dvipa* (whence the common Tamil name *Tivu*), also means a sand-bank in a river, or an island. But, unlike the simple Tamil word *Ilankai*, the Sanskrit *dvipa* is a compound of *dvi* (both sides and *apa* (water) meaning (having water on both sides).

*(To be continued.)*

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# Confessions of a Graduate

BY

**KESHAVLAL L. OZA., B.A.**

CONTENTS : Our academic squalor, how caused ?—Advice to a young graduate devoting himself to literature as a profession. Opinions of Goethe, Wordsworth, Lamb, Coleridge, Southey, Maurice de Guérin, Scott, Macaulay, and Hazlitt quoted. Causes of ill-health, indolence and absent-mindedness adduced and investigated. Some impressions—social life in India portrayed. Shadows of the picture. Journey by railway in India and its humour. Chats with a village school-master. Calamities of teachers. Guizot quoted. Examination no infallible test of a teacher's work. Shortcomings of present-day methods. Froebel, Pestalozzi, Sully, and Herbert Spencer quoted. Need of moral instruction emphasized. Indian graduates—shallowness of their attainments explained. Too many examinations leading to early break-down, physical and intellectual. Liberal education advocated. How to acquire physical vitality. Physical training, when wholesome and when deleterious—Aristotle, Johnson and expert medical opinions cited. Humour of newspaper advertisements illustrated. Besides, the book has a splendid variety of topics too numerous to be outlined. Price 12 annas only. English price one shilling net. American price twenty-five cents. Lovers of literature ! Look sharp !

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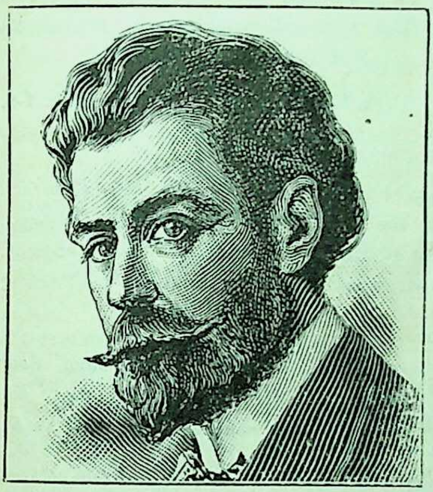

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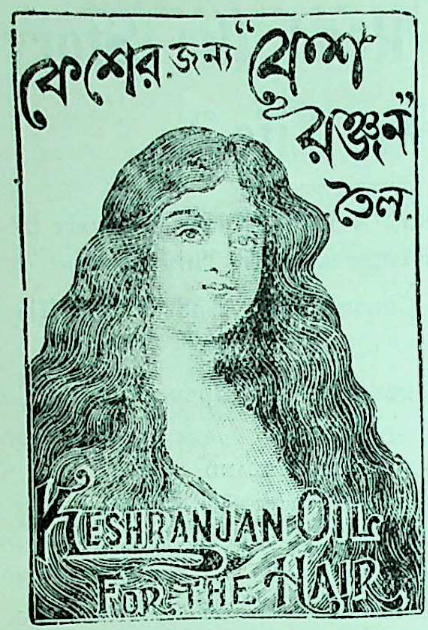

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# THE NEW REFORMER.

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## LAW AND LAWYERS:

BY

THE EDITOR.

An old fiction says that once upon a time two men were disputing upon the highway as to the ownership of some property and that a third man came up and offered to arbitrate between them. They assent and as a remuneration for his trouble, he received a share of the property. This is said to be the origin of the law and lawyers. In the ancient system of society, the system of private and individual property was not known. Consequently there were no disputes regarding property. Law and lawyers were terms quite unknown. When wealth increased and with it the conception of private ownership of property, disputes arose and then appeared on the scene a class of men called "Lawyers" who exploited these disputes. The Rome of mythical kings knew no law. Homeric Greece and Vedic India knew nothing of it. Long after the growth of Brahmanism in India, with its rituals, philosophy and mythology, Codes of Law were composed. Dharma-Sastras or Law books form one of the principle divisions of the sacred books of the Hindus called "Smriti" which means "recollection" and includes the sacred books composed by human authors. At least forty-seven independent law books are enumerated. Of the forty-seven, twenty are still extant and are mentioned by Yajnavalkya as follows:—

1. That of Manu, 2. Yajnavalkya, 3. Atri, 4. Vishnu, 5. Harita, 6. Uesanas, 7. Angiras, 8. Yama, 9. Apastamba, 10. Samvarta, 11. Katyayana, 12. Vrihaspati, 13. Parasara,

14. Vyasa, 15. Sanka, 16. Likhita, 17. Daksha, 18. Gautama, 19. Sata-tapa, 20. Vashista. The principal of these are the Codes of Manu, of Yajnavalkya, of Narada, and that of Parasara. The others mentioned above are described by Dr. Buhler as "secondary redactions" of metrical Dharma-Sastras. These works are very small and are of little importance.

The Laws of Manu is a well-known collection of laws and precepts and is regarded even to-day as an authority after the Veda and the Sutras. It is connected with the Veda through the Sutras which are strings of rules by which the oral lessons of the Vedas were recalled. Those which related to the rules of practical life were known as Dharma-Sutras; some of them bear the names of Apastamba, Gautama, and Vishnu. The Dharma-Sastras are considered to be merely metrical versions of previously existing Dharma-Sutras. The Dharma-Sastras laid down precepts for the constitution of the Hindu social fabric, for the due co-ordination of its different tribes and castes, for the regulation of everyday domestic life and for the enforcement of moral law. Next to Manu in date and authority is Yajnavalkya, which with its most celebrated commentary the Mitakshara by Vijnaneswara is at present the principal authority of the Schools of Benares and Middle India. Yajnavalkya is a much more concise work than that of Manu. It is divided into three parts. The second treats of Administrative Judicature and Civil and Criminal Law. The third is the Narada-Smriti ascribed to the divine Sage Narada and purports to have been abstracted by him from Manu. The latest of the Smritis is that of Parasara which says: "The laws of various ages are different. Manu's Law Book belongs to the Krita Age, Gautama's to the Treta, that of Sankha and Likhita to the Dwapara, and Parasara's Code to the Kali Age." There are five Schools of Hindu Law and there are certain authorities recognized in each of these principal schools. It is not here necessary to go into the details of these books. It is sufficient to say that Mitakshara and Dayabagha are the most important of them. In all these codes, politics, morality, and social life, were closely intertwined with religion and religious ceremonies. In all these codes, we see the exaggerated nature of the rules by which the Brahmins sought to secure their own ascendency and to perpetuate an organized caste system in subordination to themselves.

No where have there been properly organized Courts of Justice. There were no lawyers. They submitted their cases to the arbitration of relatives or of the headman of the caste. The decision of the by-standers in a dispute was also usually accepted. If not, the disputants appealed to a "Panchayat" of not less than five persons convened on the spot. If the case was a big one, the principal inhabitants of a district assembled to decide it. Later on, ordinary cases have generally been settled, without any right of appeal, by the Collectors of Public Revenue, assisted by assessors, selected from the principal inhabitants. The Hindus had also recourse to ordeals to decide the points at issue. The procedure was that dictated by common sense. Of course there were many drawbacks in this system of deciding cases. The Hindu law books provided for no prescriptive right and no bar of limitation. A creditor could not seize the debtor's cattle and could not attach the hut in which he lived. The legal system of bankruptcy was unknown. But the laws of the Hindus have undergone a complete change since the British conquered the country. Regular Courts of Justice have since been established at great expense in every town, to protect the rights and settle the differences of all classes *irrespective of rank, position, or caste.* This is surely one of the greatest benefits the enlightened British Government has conferred upon us.

It was in the early part of the nineteenth century that we saw the establishment of English Courts in the Presidency Towns under charters granted by English Sovereigns, and originally exercised jurisdiction over Englishmen residing in India. They were subsequently empowered to exercise jurisdiction over native subjects. The Indian Courts were established for the administration of justice in the Moffusal under the Regulations made by the Governor-General. These Indian Courts were called by the names of Zilla Courts, Sudder Adawlet, Fauzdary Adawlet, etc. These Courts recognized the Vakil. In 1853, the High Courts were established. The Courts as they are called at present, Munsiff's Courts and District Courts, replaced the older ones.

The advent of these Courts benefited the lawyers and money-lenders. Any man who passed through a course of secular education and passed some examination in law, became a lawyer. In this way a large army of lawyers has come upon the society. The money-lenders seeing the new strength the law gave them by officially deciding their disputes, and enforcing their contracts, increased in large numbers. Law has come to be indulged in by way of gamble. Nominal or real assignments of claims arose and were fought out in the Courts to the bitter end. Every man who has a small sum of Rs100 disdains labour and wants to maintain himself and his family by lending money. The national burden of law and lawyers' fees and the money-lenders exactions have increased enormously. The spirit of litigation is spreading far and wide. Every twentieth family in the country has now a suit, and if this spirit is left unchecked, India may in the long run become the most litigious country in the world. In the whole of India there are several thousands of lawyers and millions of money-lenders. The total number of suits instituted during the year 1908-1909 in the Madras Presidency alone is 355,578 and their aggregate value is 568 lakhs. In 90,254 suits the plaintiff said one thing and the defendant exactly the opposite. The total receipts of courts were Rs72·44 lakhs. The total receipts on account of income tax was Rs3,029,522. This roughly means an income of about ten crores to these lawyers, money-lenders, and other non-productive classes. Where does this money come from? Does it fall from heaven? Surely, it is from the pockets of the poorer classes. The money-lender fleeces the labourer, the lawyer fleeces all round, the money-lender allowing the lawyer to fleece himself as he is thereby enabled to secure his hold not noly upon the labourer—his natural prey—but of his brother money-lender who is poorer than himself.

"Going to Law" profits the lawyers more than the litigants. Law itself is a costly matter. Those unable to pay or those who have no leisure to wait have practically no remedy to enforce their rights. In many cases, fear of litigation coerces the poorer classes simply to submit to the judgment of the money-lender. The money-lender ought to be dislodged from this advantageous position. Honorary Judges, Honorary Lawyers, and Cheap Law and No

Expenses are all very happy terms. It is a pity that a large number of intelligent persons are kept from productive labour and thus a large quantity of social power is wasted. India is already too poor. It has to do much of productive labour before it can materially improve. There is no use of such an intelligent class wasting their energies, however little or great it might be, in their contribution to the impoverishment of the country. If once the principle is established, that contract rests upon honour and that there is no law to back it up, it will have a moral effect in the long run of a most beneficial kind. Of course, it is impossible to do anything all at once. About half the number of suits in the Civil Courts do not exceed claims of Rs20. As a first step, the settlement of these minor disputes might well be removed from the jurisdiction of Courts and placed in the hands of regularly constituted "Panchayats," under the control of Government.

The Government of India recognized the bleeding of the country by the money-lenders and attempted in various ways to remove the agricultural indebtedness. Upon the village system existing in India, it was suggested that the Government should graft the Raiffeisen Banks of Germany. These banks are close societies of villagers who pool their entire credit, and thereby obtain cheap money from outside, which thy lend only to members at a slightly higher rate of interest than they pay. An experiment was made on a small scale and the success achieved led the Government to pass the Co-operative Societies' Act, only eight years ago. Now the movement is spread over India and is still spreading with wonderful rapidity. The figures of 1909 show that the total number of Co-operative Banks, Urban and Rural, is 2,008 and the number of members 184,897. The Working Capital is now at 81 lakhs. A very satisfactory feature in the figures is that State aid in the way of Working Capital has increased by only a few thousand rupees, while loans from private persons more than doubled; rising from Rs12 to Rs25 lakhs. This shows that the Banks have established themselves in business conference and are able to raise their money in the open market. Thus very efficient arrangements have been made by a benevolent Government to free the labourer from the grip of the money-lender. It is to the lawyer, the previleged wing of the money-lender, that the Government has now to turn its attention.

That many lawyers earn little or nothing shows that the demand is less than the supply. Therefore unlimited competition becomes the rule and the moral tone of the profession is in danger of being much lowered. The arm of the Law is not long enough to punish personal solicitations for work, and several other wrong methods of increasing the clientele and making witnesses to speak falsehood and so on. The Courts are Temples of Justice and the Lawyers are Ministers therein. The lawyer is meant to help society in protecting its rights and redressing its wrongs. As such, it is an honour to belong to the profession. The duty involved ought to be discharged to the Glory of God. We must exercise it for the service of the world. Emerson says: "The trail of the serpent reaches into all the lucrative professions and practices of man. Each has its own wrongs. Each finds a tender and very intelligent conscience, a disqualification for success. Each requires of the practitioner a certain shutting of the eyes, a certain dapperness and compliance, an acceptance of customs, a sequestration from the sentiments of generosity and love, a compromise of private opinion and lofty integrity." This may be true or not. Whatever that might be, we should be honest in spite of thorough failures as lawyers. Everyone in the profession must regard the other in it as a co-operator in the establishment of Justice and Truth and *not a rival.* The profession is bound by lasting ties of sacred honour. Sir Justice Chandavarkar says: "The lawyer's profession is a noble one, divine in its dignity and its duty. Students engaged in the study of law must bear this in mind and learn to acquire the scientist's love of truth and literary artist's 'intellectual temperance'—his habit of restraint and reticence—and from the saint the spirit of charity; and then the study of law will become a power for good. A high ideal, some will say! Yes, it is high but fall below it, and a lawyer becomes—not a protector of rights and redresser of wrongs, but a canker and curse to society."

A great philosopher says: "There are only two indications of the usefulness of any activity of one man for another: (1) An exterior indication—the acknowledgment of the utility of the activity by those to whom it is applied; and (2) 'an interior indication,—the desire to be of use to others lying at the root of the activity of the one who is trying to be of use."

Let us apply the first indication to those for whose welfare the activity of lawyers is bestowed. In other words, do the litigant public recognize the usefulness? No doubt it is recognized as useful in principle, but in all its manifestations it is not regarded as such. There are occasions when a lawyer is useful to one and useless to another; useful at one time and useless at another. The expectant lawyer,. who pounces upon his client, sucks him dry and ejects him into the abyss of bankruptcy is not certainly regarded as useful. Hawthorne wrote to his mother that he will not be a lawyer as he would, in that case, have to live upon the quarrels of other men. Sir Justice Chandavarkar admits that the "layman cannot do without a lawyer and yet in a way fears or hates him." Somehow the outside world is not much enamoured of the lawyer. It may be prejudice.

Let us apply the second test. Let us ask lawyers of all kinds from Barristers down to Second Grade Pleaders and beg for a sincere answer, whether in the exercise of their professions, they have chiefly in view the establishment of Justice and Truth or something else. In their desire to be lawyers, are they moved by the desire of being useful to men or their own personal advantage? The answer of sincere men is very plain.

The profession is overcrowded and it does not seem justifiable on the part of so many in freeing themselves from labouring for their living and throwing the work upon others and consuming the produce of the working classes. The Government may well limit the number of lawyers and abolish many of the law examinations. In the exercise of such a holy profession, character must be the chief test and no one ought to be allowed to appear for the law examinations unless he has had a sufficient moral and religious training. It will be real patriotism if we check the burning desire of the young men to become lawyers and divert their attention in other really useful and productive channels.

# Indians in England.

BY

Dr. JOSIAH OLDFIELD, M.A., England.

LONG before I visited India, I was keenly interested in the problem of Indian Reform and wondered many times how it was that Indians, who in England had privilege, equal to Englishmen, were constantly complaining that in their own country the ordinary rights of citizens were denied to them.

I failed to understand how it was possible that millions of intelligent men and with millions of thoughtful women helping them from behind the Purdah, there was yet no apparent progress towards that participation in national affairs which appear to me should be the privilege of every intelligent member of the community.

When I was in India, I lived as a Hindu and never once accepted hospitality from a European.

In my journeys in the Bombay Presidency in Kathiawar, in Rajaputana and down South as far as Indore, I found everywhere in my lectures, in my private intercourse, in my public meetings with men of all positions, certain traits which appeared to me to be at the root of the matter.

"The young men of India are largely decimated by bad habits, which deprive them of much of that great stamina which stands for integrity, for courage, and for freedom, and far and wide, amongst young and old, I found that the insidious phases of personal bad practices were prevalent throughout the land.

We have a good saying in the West that a nation like a man must have a backbone. I had it so deeply impressed upon me the further I went that while India has everywhere the most upright, honest, capable intelligent men, yet that side by side with them there is a constant mass of weak-kneed men who not only seem to want a backbone but even a notochord.

What then is the future of India? Firstly, pride in her religion, pride in her institutions, and pride in being an Indian. No race ever became great which was ashamed of itself, no race has ever won renown which was merely a race aping another race. The best and most advancing of all races have been those that have developed a conscious pride in being what they were, coupled with a readiness to learn to be better.

Who is there in India who can trust a hundred men in his own village or his own town to be sure that no single man will sacrifice him. Which hundred men will work together in peace or stand together in trouble and never speak evil of each other behind the back?

Thirdly, India needs to send her best men to England to let them be freed from the restraints of caste while retaining the bond of religion that they might come to England showing what is best of the Indian character, how sober it is, how honest it is, how god-fearing it is; men who will come to the western-land and who will not be ashamed of that divine humanitarianism which their great teachers have taught who will not hide their principles under specious practices, who will not eat flesh upon the plea that it is necessary in England, and who will recognize that principles are always principles, and that what is wrong in India cannot be right in England.

We do not want sent over to England those weaker men who pick up too readily the vices of the West, and leave behind the virtues of the East, and who when they return to India, go back worse men rather than better.

The honour of parents is a principle laid down by all religions and yet how many Indians who have come to England have gone back again and broken their father's heart..

Empire.

But I for one have learnt too sadly that the greatest reform that is needed, is the reform from within in India rather than from without.

English rule must always remain as it is until India has learnt the great lesson of being fit for self-government, and the first manifestation of fitness will be cohesion of men together, patriotism of the best men for their land a pride as opposed to superstition and tenacity in the religion which can make Indians no good.

As a Fruitarian of thirty years standing, I would give the happiest of welcome and encouragement to all Indians coming to England and would emphasize upon them that the more true they are to their principles, the more they will win respect, affection, and honour.

The weak-kneed Indian who bows to every English sentiment must only thank himself if he is treated like a weathercock which merely points out the direction of the wind.

Br. M. B

# Civilization.

BY

Mr. SOHRAB H. SUNTOOK.

THE criterion by which civilization may be judged depends more on the effects it produces in the long run rather than its immediate effects upon a single generation. The tree must be judged by its fruits; so also civilization must be judged by its visible effects, good or bad, upon commerce, art, literature, and manners of people.

There have been mighty civilizations in the past—namely, the civilizations of Egypt, Greece, and Rome. The Egyptians, we all know, built those wonderful Pyramids which attract so much the attention of modern engineers who declare their inability to explain how such gigantic blocks of rocks are piled upon one another. Some scientific men even go so far as to assert that the Egyptians knew the art of levity—that is, the art of making the force of gravity inoperative, for they say that only when by some means not yet known to us a body is rendered weightless can it be possible to lift it to an enormous height, no matter how great its bulk may be. Modern chemists with all their knowledge have not yet been able to prepare those fadeless paints used by the Egyptians to varnish and garnish the walls of their halls, which look as if they were painted but yesterday. Modern scientists have not yet discovered a method of preserving the dead bodies without allowing the particles to decay and putrify; whereas the Egyptian mummies attest that some scientific method of preserving the dead bodies was undoubtedly known to the people of Egypt. How, if the Egyptians had no civilization as some suppose, could such marvellous application of science to the various arts have been possible is a question which cannot be easily answered.

Coming to Greece, we find the fine specimens of graceful forms of faultless symmetry sculptured in marble by the Grecian chisel. The statues of the Grecian gods and goddesses are instinct with such exquisite grace and beauty of form and features, their palatial buildings are constructed according to geometrical proportions and mathematical principles with such artistic tact and talent, that 'Grecian art' has come to be regarded as the most perfect form of art, and neither Romans nor Europeans who have imitated Grecian models have availed to improve them—and for this reason that: what is already perfect cannot be made *more* perfect any more than a perfectly geometrical circle can be made more circular.

I have drawn attention to these facts to show how slowly really the world progresses; and how impermanent are the civilizations that the world has witnessed. All the past civilizations such as those of Assyria, Chaldea, Egypt, Greece, and Rome have been impermanent and ultimately vanished away "like the baseless fabric of a dream—leaving not a wreck behind." Sir Walter Scott expresses the same idea when he puts the following words in the mouth of Time personified:—

> "Before my breath, like blazing flax,
> Man and his marvel pass away;
> And earthly empires wane and wax,
> Are founded, flourish, and decay."

History tells us that civilization does not necessarily make men more righteous. The Babylonians, the Persians, and the Romans were in many respects more civilized than we are, but with all their civilization they were wicked and corrupt in their ways and works. The Persians, we are told by reliable historians, sank sometimes to the level of beasts in the gratification of their base carnal appetites and lusts. The Babylonians needs must have been corrupt in nature, for otherwise they would never have kept those lewd and nude statues and those shameful figures of men and women carved in stone giving to the beholder a vivid impression of all sorts of lusty gestures and postures. The licentiousness of the Romans is only too well known; they gave themselves up to sensual pleasures and that especially when their civilization was at its zenith as in the days of the august Emperor Augustus Octavious. It is a matter of history that a certain Roman Emperor had a depraved appetite for "a dish prepared solely from the tongues of a thousand peacocks, slaughtered daily for that purpose." And the wonder is that such wanton cruelty to poor dumb creatures as well as the most horrible forms of vice were practised in the palmiest days of the Roman civilization. Civilization, if it be worthy of the name, ought to make man noble in name and nature and not wantonly cruel towards God's creatures.

Coming now to our own days we find that vice is most rampant where civilization is most potent. Thus in France, more crimes are committed than in India or Burmah. If anyone doubts this statement let him read the statistics of crimes, and the reports of police courts and jails. It seems, therefore, that all civilizations from the remotest antiquity to the present day, inasmuch as they cared only for material prosperity and not for spiritual welfare of humanity, have failed to ennoble man's character.

Many people have an aptitude and promptitude to speak too highly of the civilization of the nineteenth century—the century of steam-engines, motor cars, wireless telegraphy, and X-rays; but they forget that most of the leading men of science were either absolutely irreligious or were agnostics, atheists, or materialists. And what avails all wonderful invention if the heart be troubled and tortured with harrowing doubts—doubts, for instance, as to whether man has a soul or not; whether brain is a mere thought-producing machine just as the liver is a bile-producing organism,—and whether the "radiant pomp of sun and star" is merely an outcome of blind chance. When a man does not believe in the existence of "that God which ever lives and loves," or even in the existence of his own soul, he has no impetus for doing good and being virtuous, and indeed in the words of Emerson—

> "To him the horizon shall express
> But emptiness on emptiness."

I have mentioned these facts because civilization is only too often confounded with the progress of materialistic science. True civilization is that condition of human society which is as yet a "far-off divine event," a "consummation devoutly to be wished for" whereof we are told in the sacred scriptures that when that condition is attained and maintained: "Nation shall not lift up sword against nation, neither shall they learn war any more."

I cannot resist the temptation to cite the following two quotations before concluding this article :—

In *The Mystery of the Ages*, by Marie, Countess of Caithness, p. 5, the learned lady asks very curtly and courteously :—

"Are we indeed in this century of boasted civilization and enlightenment no further advanced than in times of a semi-barbaric past, or have we even retrograded? *How slowly does Progress progress!* What a delusion is our vaunted Physical Science when the origin, the object, and the destiny, of all things are unknown, and nothing remains for our consolation but a limited register of dry-facts, a few fanciful theories of more or less ingenious fallacies, containing nothing positive, but displaying rank ignorance of the Absolute."

And the far-famed novelist, George W. M. Reynolds, who is praised or blamed according as he is understood, writes thus in his praiseworthy novel "Leila":—

"Ah, barbarism!—what do we mean by barbarism? Our civilization doubtless possesses a knowledge of many things unknown and undreamt of in those far-back ages whereof we are speaking: but, on the other hand, how many things may have belonged to their civilization which are lost to us! And who can tell but that what we at the present day boast of as civilization, would be held as barbarism in the eyes of the nations of past ages if they could but get up from their graves, and look upon the earth as it now exists? What modern Pharaoh could issue a decree for building Pyramids on the gigantic plan of those which have existed from the earliest times and which seem to belong to eternity itself? Ah! the barbarism of that long-past age—if barbarism it were—has left behind it a permanent monumental defiance to all the art and skill of this age of civilization! Look at the building of Solomon's Temple—or Babylon with its hanging gardens—or Thebes with its hundred gates! Everywhere throughout the known world exist the vestiges of a lost civilization which must have been consummate in those far back ages to which we are so thoughtlessly accustomed to ascribe naught but a dark and gloomy barbarism. Truly, therefore, there was in the olden time a wondrous civilization, which left its footprints upon the earth ere it departed to be succeeded by a long night of barbarism!"

## Religion.

BY

A "SEEKER."

*(Continued from page 404, Vol. III. No. 11.)*

COMING now to the great religion of the Sage of Kapilavastu we have much therein which is a copy of Hinduism from which it was a revolt, especially in its fundamental doctrines of Karma and Reincarnation, without which there can be no justification of the moral administration of our world by a benign and merciful God. Compassion is its keynote, led by an ineffable fellow-feeling for the miseries and afflictions of humanity a mighty potentate of India discards his royal rank, his crown, and all the paraphernalia of his royalty: a beggar veritable he becomes that he may study at greater freedom and leisure those mighty themes of man's sufferings which perennially court the most serious attention of all right-minded and altruistic thinkers and sages. Though born to the diadem and the purple he takes the vow of poverty and taking the Sannyasi's bowl in hand he goes in search of food, food that will nourish both his body and soul From Ritualism he turns aside, to austerities and penances he is not inclined, bent on finding the *fonset origo* of the woes of mankind he is not satisfied with any of the so-called orthodoxy of his days to find out God for himself.

He ransacked India for a guide and teacher that can pacify his soul in its deep yearnings after the Inscrutable, but he found, to his no small joy and to that of humanity at large that the object of his search was within himself. After delving deep into his heart and labourious study of his own mind, he at length found out that we enjoy happiness or suffer misery all on account of ourselves: that we make our own destiny and that the reaper is he who has sown the seed. The divine soul, the consummate of ages, this compassion incarnate trembled and shook within himself when he saw in his riper years that the mass of humanity seethed in a surging sea of woes. To him it appeared that he was deputed by the Heavens to do away with the latter, and if they did not exist, the search after God would cease and the drama stupendous of evolution would be void and meaningless. Pain, evil, and everything in this world of ours which tends towards disaffection in the mind of man with the existing order of affairs, goads him, impels him to seek that which will put an end to them, and the only panacea for miseries is the withdrawal of the mind from the world, the worldlings and what the world has to offer. The whole philosophy of the Buddha rests upon divine compassion: vivid and keen is his sympathy for the woes of human life, trying his best to devise means for their removal. To cease from evil is to cease from the lust to live, to retreat within the adytum of the Heart, to put an axe to the phenomenal life of sensations and emotions. No one coerces us to suffer but our ownselves, we pant to manufature happines from-out of things which have no happiness to impart. The only happiness being centred within a man's heart, it is useless to look for it elsewhere. We fight the powers of pain around us with the legions of our desires, with the result that our inmost self derives no victory and we are left to grope our way out in darkness visible. From a rationalistic point of view the shibboleth of the Sage Sakya Muni, consists in a single phrase, "eschew desire and pain will fly from you of itself." Nothing that the world has to offer, nothing that the eyes can gaze upon, and that means nothing that has a form and name attached to it, from its very construction, the elements of imperishability can help a man. With name and form come life and death, time and space, the sign manual of illusion, decay, dissolution. You cannot attain to the indestructible with that which is in its nature destructible. There can be no justification for the charge of atheism that is often levelled against Buddhism. Perhaps there may not be the constant reiteration about the essence and substance of the Universe on account of the unfathomable depths of the subject itself, as he himself has so reverently said "measure not Amitabha, the Measureless," but a religious philosophy or rather a philosophic religion which can give its disciples the superb and uneffable doctrine of the Nirvanic Bliss, the science and art of becoming one with God, cannot be blamed absurdly as being godless. The God of the Buddha was not for the common people: to correspond to his ineffable nature and attributeless essence, there must be minds to slowly elevate and tune themselves around Him. He was reserved for the inner circle of His chosen disciples, for His doctrine of the eye there was a God in shells quite independent of the shells which hid Him. His was a cosmopolitan faith inviting all to come within its folds but going to each according to his merit. Nobody was told to do more than he had powers to do, and to everyone was given his due as he deserved. For the masses God was left quite in the back-ground and they were induced to become good by eschewing evil. Things have their basis on reason from small beginnings to great end, man was required to be good, first and foremost to the world, before he can stand purely good before his Maker. The first step in the Path of Holiness before any perceptible progress may be possible is to do away with the negative and unproductive pole of human life, called evil in common language, always to be avoided, but all the same so very necessary to establish the soverignity of good in the ethical and spiritual evolution of man. To be good or to cease from evil is the purification of the heart, the *sine qua non* of the Life Divine, the epitome of the Light, Love and Law of the God within and without the Universe. Had Buddhism been atheistic as alleged by some plausible thinkers, why should there have been so much insistence upon goodness, the most essential and distinguishing feature of God? Why the Founder of that faith would not admit any one into the mysteries of the higher life, until a man did studiously discard accretions of evil from out of his heart? The good of God cannot be at one with the pains and woes of the transitory world. Buddhism differs from Hinduism as heat differs from light or as wetness from water: both are identically one, but in the former the conservatism and rigidity of the caste system thrown in the back-ground makes it a sort of religious democracy which the Indian soil can but ill-tolerate and nourish. The vast number of the votaries of these two mighty faiths of the habitable globe do in themselves attest the power of truth to the mind of man. They have stood their own for centuries and millenniums in the heart of Asiatic humanity and they have proved beyond a doubt that man is but an exotic on the physical plane, his home heaves elsewhere in some distant heaven where forms cease to live and where Māyā is a word unknown.

*(To be continued).*

## The Highway to Success.

BY

Mr. TARA CHAND ROY, B.A.

> " Rest not, Life is sweeping by,
> Go and dare before you die;
> Something mighty and sublime,
> Leave behind to conquer time."
>
> *Goethe.*

ACCURSEDLY dull and no better than a mere brainless clod of earth is that individual whose blood does not grow warm at the perusal of the above-written magic strains of a master-intellect of the Occident!

What an elevating inspiration forces its way into our mind when we cast an argumentative glance at the eloquent *Beauties of Nature*! We have, always, in the choicest part of our unsophisticated heart, a hospitable room left for the grand appreciation of Nature in all her Kaleidoscopic imagery. There is some secret spell that charms the two souls—the soul of Man and the soul of Nature—into an indissoluble union. There is an inner sympathy between these two, just as the great *Didactic Poet* puts it:

> 'To her fair works did Nature link
> The human soul that through me ran ;'

Oh, with what exuberance of felicity are the divers phenomena of this wonderful creation observed by a philosophic mind! What instructive lessons of harmony and constancy are showered *gratis* from the entrancing canopy of the nocturnal heavens, bespangled with brilliant starry jewels! Ye stars, you are, indeed, the *Poetry of Heaven*! Your fascination no material pen can encompass! Ah, with what soaring aspirations is filled the heart of an unadulterated mortal at the gorgeous sight of the purpureal gleams of the dying sun!

Forsooth, many a man we have come across, snubbed down to despair by the violent afflictions of this *Goodly Prison*, yet rising with buoyant spirits because of the stirring scenes of Nature, the great magician, which electrify the keen observer, whose mind is uninitiated into the deadening artificialities of the modern tainted age. The sweetly-tuned rivulet, whose crystal waters are radiant like the glitter of a gem of the first water; the musk-fragrant flowers of exquisitely soothing breath, which are the 'murmurous haunts of flies on summer eves,' the tender waving grass, blowing in all its modulated music which captivates the heart like the talismanic ballad of a siren; the mild winds of brisk dance, which sigh out their juvenile songs with the utmost hypnotising sweetness like a languid lover;—what sentient being is there, that counts himself a link in the chain of this mundane existence and still does not feel his bosom swell in the divine presence of such ravishing handiwork of the abstract principle of the Ubiquitous! The cool evening breeze, does it not administer relief to the tired individual? The fresh morning air, does it not insinuate man to honest labour? How grand, indeed, is the inspiration, that Nature brings to us as an assurance and solace to calm our excited spirits in the mortal strife!

"Do your best and leave the rest,
Have no doubts whatever,
Labour first, then rest in hope
Truth deceives us never."

These lines are worth engraving upon the heart of every one who means 'to do something' in the world, he is the tenant of. *We are on the battle-field of life here and we have to be a 'hero in the strife.'* Such must be conviction of every denizen of this sublunary sphere.

We have been ushered into this work-a-day world to perform a veritable mission, which has been entrusted to us by 'Providence Divine.' Let us not be daunted by the trials of life. Rather, let us transmute them into our stepping-stones to greatness and prosperity. The maxim that

'The good are better made by ill,
As odours crushed are sweeter still.'

has a world of truth imbedded in it. Every germ of genuine strength does at length struggle into bloom and fruitage; and 'a ruddy drop of blood the surging sea outweighs.' Let us then apply our shoulder to the wheel in right earnert and shut our ears fast to the trenchant logic of modern pessimism. Our unswerving aim should be to cut through opposition and forge to the front. Let us carve this indelibly on the tablet of our memory that there is no word as 'fail' in the lexicon of courage. Give a wide berth to idleness as if it is a devil (which it undoubtedly is). It is surely the sepulchre of the living man. It is a vampire which eats away the vitals of strength. Genuine industry, on the other hand, is a passport to the highest walks in life. It is a ladder with which you can scale the giddiest heights of glory. It is a life-buoy to sustain you up on the boisterous sea of the modern turmoils of life. It is that divine power which keeps you from being swept away like a straw by the engulfing onrush of the world's dizzy flow. In letters of gold, indeed, must needs be written the inspired lines of Longfellow:

> "All are architects of fate,
> Working in these walls of time.
> Some with massive deeds and great,
> Some with ornaments of rhyme."

When at times such consummate prophets pay a visit to this dark, dreary, and drudgery world, they come with 'trailing clouds of glory.' At their very advent the despondency of mortals takes to its heels. The latter realise at the insinuation of the former that success in life is man's final goal, his highest desideratum and his all in all here below; and that tireless perseverance is the golden key to its mystic portals. Some philosopher has remarked that the world is a great scarecrow with a terrible beard tied on to its chin. Pluck it with a firm grip and it comes off so very easily to your ineffable surprise. O, it was fastened there to frighten away timorous aspirants of fame.

The secret of success is to seize every experience in life and grind it into paint for our life's great picture. We have to behold to breast the blows of circumstance and wary to grasp the skirts of happy chance. Masden says that labour is the only legal tender in the world. Labour is the quarry out of which we are to get paving stones for the imperial highway to success. All the glories of human art which strike us dumb with vacant wonder are the productions of the marvellous potency of labour alone.

There is another factor of paramount importance in this connection. That is Religion. It is no set of mere dogmas. It is the very life-blood of a nation. It is a light-house to warn us in our voyage of life against the destructive rocks of immorality impiety and the like. It is a compass which guides our course to the right goal. We are sure to be in the van of progress, if our industry is coupled with the holy wand of religion.

*(To be continued).*

## Matrimony and Jealousy.

BY

Mr. SAMUEL BLODGTT, Minn., U.S A.

I HAVE read with a great deal of interest an article on the subject of jealousy in the November Number of the New Reformer and feel like adding a supplement. It is a great subject, involved in much prejudice and darkness, and I have given a great deal of attention to it. Sex ethics and sex practice has been widely different at different times and among different people from the earliest history. Circumstances and environments have wrought out these differences of thought and conduct, for human nature in all countries and throughout all time remains the same.

The lady who wrote the article I refer to occupies an enviable mental position. I do not see how anyone can fail to admire it, however much he may doubt that it can be made a general habit of thought and feeling. She is willing to take whatever of appreciation may naturally come to her but does not want to appropriate what would naturally flow to others. She wants her own affections untrammeled, and she is willing to do by others as she would like to have others do by her in the affectional line. In the present age of the world there are many who will give intellectual assent to the theory who will not and who cannot live it.

What they believe and what they feel are opposites, and feeling is master.

If a person loves another in a special way he must desire to have his love reciprocated, and when it comes to sex-love if it is a man, he does not stop short of desiring to appropriate the person, both mental and physical. The average man thinks more of the physical appropriation, and the average woman more of the affectional.

I am certain that the woman's desire to physically appropriate all of a man is wholly educational. Those raised in polygamous environments and in the belief that polygamy is the ideal thing, have no feeling and no opinion adverse to it, with possibly a very few exceptions. With men it is different. If they love, their physical desires are all inclusive. But both men and women may easily be interested in more than one.

Brought up in strictly monogamic environments, and the feeling is strong that nothing else is right. When a married mate seeks outside gratification they feel humiliated as well as slighted, and this applies to women as well as men. There are cases of affection between two women that are too exclusive to admit of a third party with any kind of satisfaction, either man or woman, but this is a kind of mania so uncommon as to hardly need considering. Environments in early and later life are so controlling in love affairs and are so different in different parts of the world that we have no guide among mankind that we may feel sure is founded on unperverted Nature's plan.

Perhaps we can understand human nature better to study the habits of some of the lower orders of life. With them conventionalities cut no figure; their conduct is spontaneous. Mankind is so nearly promiscuous in his nature that we shall have to study him from the promiscuous animal standpoint. What is the free, unconventional relation between the sexes among human beings is the true relation, if we can find it. This statement does not refer to human beings with an abnormal inheritance, and because there are so many of this class the difficulty in reaching a correct conclusion is increased. This we can say: no one is normal who does not possess self-contol.

This fact among animals of the promiscuous type stands out in bold relief; each male instincty desires the exclusive sex possession of all the females within his run, and each female will respond to any male when she is in heat. Males have terrific fights for the possession of the females. The females look on with apparent indifference and freely mate with whichever is the victor. While this is certainly not strictly true of human beings, there are evidences of a leaning in that direction.

The woman does not choose. She waits for the man to choose and make advances. She accepts the one who comes to her if he is tolerable; if not she waits for the next offer. This is so nearly universal the world over where the parents do not make the matches while the parties are children that we can safely say it is what nature calls for. While women are not at all exclusive, they have antipathies that sometimes cause rejection. Among promiscuous varieties of animals the females never manifest the least feeling to exclusively possess a male; they never manifest the least jealousy, no matter how many females he may serve. The male always wants to monopolize; the female never does. Women find men who are not acceptable to them; men never find women that they do not feel like serving if they show they are attracted to them. It is just as easy for a married man to secure the affections of a woman as for an unmarried one to unless the woman turns him down from duty. The natural feelings of a woman would not be adverse to marrying a man who was known to have a wife, aside from conventionalism, and as I said before, the objections of the wife are purely conventional. Does what I have written point to polygamy as the natural order? Perhaps not exactly, but it certainly does not point to the exclusive mating of one man to one woman. Love is more than the appreciation of "those attributes and things in life that make us most happy." It is a something that is absolutely undefinable; and the call for variety is more than the finding in the second person something the first does not possess. The fact is apparent: the way is not easy to understand.

The lady is right in saying that "jealously comes from our notions, our habit of ownership of the property and person of the one we love;" but if we feel that we do not own, if we wish to own we may be jealous, all the same. Marriage is supposed in law and in fact to convey or confirm ownership; and the one who believes he owns another does not believe that other has any right to be attracted to another party. The party attracted may have the same opinion too, but this does not always prevent the attraction. Sex-attraction invites to physical connection, and with men it generally means nothing further. Sex-attraction with women may have only in view a sensuous experience, and it may have in view a child. With this end in view she might make a different selection than if the object was mere present pleasure.

When a child is wanted the woman instinctly desires the sire shall be the one that is able to produce the best speciman. In this her judgment might lead her away from the one she would prefer as a constant companion. A woman might enjoy the society of a man and be willing to be his wife except when children were wanted, but not believe he would be suitable to be the father of her children. Nothing but conventionalism would make the average man be particular about that part, and if society recognized it as respectable marriages might be made with this understanding. I do not have the slightest doubt that this plan, if honestly carried out would be a great factor in race improvement. Another understanding would naturally go with this, that a single woman might be just as respected in having children as if she were married. This should be the case. The only question to be asked in the matter is whether the parents are able and willing to provide for the chilldren. Nature knows nothing about legal forms, but pronounces every child that is a useful member of society ligitimate. Legal marriage has its uses, mainly that we may know where to place responsibilities. Parents should be held responsible to provide for their children; society has not incurred this obligation.

Human beings have risen so far above the animal plane as to have left brute force out in love matters as a rule, except to protect a supposed sex-ownership. The next step is to rise above the idea that one can possibly own another; that marriage is not a sacrament, but only a convenient co-partnership that may be entered into with any understanding that suits the contracting parties, and may be freely dissolved by mutual consent, the law only requiring that justice is done in the dissolution.

Let us advocate freedom to do good.

## Altar of Love.

### THE SOUL'S SHRINE.

BY

MR. H. S. LEVALLEY, Ill., U.S.A.

The vast silent abodes, the shrines of the soul,
Where are fashioned the cord and great golden bowl,
The temples of spirit, the pure spirit of love,
Are in constant communion with souls from above.

Here we meet with the loved ones, gone on before,
Recieve message of cheer, from the mystical shore,
From bright ones and fair ones, child and the seer,
When we enter those precincts, they ever are near.

Here we talk face to face, in these temples of God,
That are moulded in man be he king or a clod,
And bring from the depths, into light of the day,
That unto each one is given will as he may.

Then into the silence, let us *willingly* go,
And there on souls altar, let each one bestow,
The pure gift of love and may it ever increase,
Until all men acknowledge, "The Great Prince of Peace."

## The Ideal of Social Reform Movement.

BY

MR. V. STREENEVASA ROW.

IT has, of late, been the fashion with a certain class of people to cry out "Religion is in danger" whenever an honest attempt is made to introduce a healthy change in our Social Economy. This is, no doubt, due to the misunderstanding of Religion. Religion may be defined as a Science treating of the relation of man to God and the Universe. What is that relation? It is an acknowledged theory that man (human soul) and the Universe, the *Chit* and *Achit*, are the manifestations of God, Brahman, and the realization of Brahman by the subjective and objective methods is the goal of man. All the activity is only 'trying to evolve the latent Divinity.' What is that Divinity? It is difficult to answer this satisfactorily. Suffice it to say that it is more experienced than explained, and that Love, Freedom, and Justice are some of the principal characteristics of the same. The more these qualities are found, the more the Divinity is manifested. Thus the expression takes different directions called different departments of human concern. They are, as everybody knows, Spiritual, Social, Political, Educational, Moral, Economical, Industrial, etc. Hence it is clear that Religion comprises all the human activities and stands as the guiding principle.

Applying the above observations to the Social Reform Movement, it cannot but be patent that, unless the critic is so blind as to be unable to see the underlying abstract principles involved in the several reforms, the movement is only a natural and spontaneous attempt to express the Divine characteristics of Love, Freedom, and Justice, in relation to humanity. For instance, take the two important items of reform, relating to "Widow Marriage" and "Caste system," which are most misunderstood. A biased and superficial observer will find in them nothing but carnal gratification of lust and hunger: but an earnest and sincere observer will find in them the practical and concrete aspect of the theoretical and abstract principles of Love, Freedom, and Justice. This is the true spirit of Religion. All talk about Religion without reference to these qualities, is but an anomaly.

Of course, one thing is to be borne in mind. In the Social as well as in the other departments of life, there are and there ought to some reasonoble restrictions to serve as disciplinary methods, lest the evolution might be a chaos. But man inherently tries to outgrow these limitations, and express his native Freedom. It may, however, happen, as it has happened in our country, that the restrictions are strong enough in several cases to cripple this natural tendency and make man a lifeless machine. It is therefore necessary to make the restrictions a little more elastic so as to allow a healthy growth, else the restrictions may either stunt the growth or be deliberately overleapt.

It was indeed the political power that enforced in ancient times these restrictions based on the *Dharmasastras*. It was reserved to the State to modify them in consultation with *Smriti Kartas* to suit the circumstances. So it went on. But now it is quite different. The State cannot interfere, though the little progress there has been is due to their interference by passing certain Acts. Hence the modification rests with the people. They have two duties to perform: They have a duty to themselves and a duty to others: They should not only give free scope for their Higher Self to manifest itself in their concerns of life, but should also see that others as well are provided with suitable environments to do like themselves. They should not only see that there is more and more consistency between cherished ideals and actuals, but should also see that others take advantage of their example.

One thing is certain: unless and until a man is imbued with the above spirit, viz., a true religiouss pirit, he can never genuinely love Reform and realize his goal in and through the Social amelioration. Let him clearly understand the sacred principle underlying the Social Reform, he will rise fresh with vigour and proclaim to the world the way to realize it.

## Moharram and its Origin.

BY

Professor M. ISMAIL ALI.

I BELIEVE it will not be unseasonable to mention a few historical facts regarding this Mohammadan institution.

Moharram literally means "anything forbidden or sanctified." This name was given by the ancient Arabs to the first month of their year because they held it sacred, as it used to follow the ceremony of pilgrimage at Mecca, as it does now, and warfare and bloodshed was forbidden in this month.

The ancient Arabs were savage and barbarous people no doubt, and had many cruel customs, but they possessed and prized some of the finest qualities, among which was: love of liberty and fair-play, courage and generosity, fearlessness and hospitality, fidelity, etc. Few of them had settled homes, and few tribes had hereditary chiefs, but each tribe was at liberty to elect its own ruler, which it did from amongst its elders.

When the prophet of Arabia appeared he united the hostile and divided tribes into a powerful nation, with single aim and object, viz. spreading the true faith throughout the world. He did not condemn and abolish all of their old customs and sentiments, but preserved and improved upon the more useful of them, and left those savage people so far reformed and civilized that they subsequently became the teachers of such high sentiments as "honour, and chivalry" to other nations who came in contact with them.

The prophet's object was, beyond all doubt, to create a democracy among his followers, and when he was asked to nominate somebody to succeed him after his death, he refused to do so, and left them free to choose the man whom they thought most fit to guide and govern them, seeing the critical stage which Islam was passing through at the time.

I might mention here that Mohammad seems to have been very apprehensive of creating a false appreciation of himself in the hearts of his followers, knowing that the human mind is too much prone to commit exaggerations in honouring or condemning. We are too often led away by our enthusiasm for one whom we love and honour, to ignore his shortcomings and to raise him to the position of a deity. He often said that he was no more than a man and that God was the direct Judge and Master of himself as well as of all mankind. He ordered his friends and relations not to cover his grave with mortar nor to build any large mosoleum over it.

In short, the Muslims chose Abu Baker to succeed the prophet when the latter died, after whom they elected Umar, and in both cases results showed that they were right in choosing them. A party had come into existence soon after the death of the prophet, of a theoretical form of belief who wanted the Caliphate to remain in the prophets' family, i.e., among the descendents of his daughter. But these men were very few at first and they had no occasion to find fault with the rule of the first two Caliphs, but the third one, namely Usman, gave them cause to make themselves heard. Usman was a man of great and noble qualities, highly-learned, generous, and brave, but his too great partiality for his relations and friends and a mistaken sense of honour in defending Marwān, whom the people wanted to try for an act which was liable to lower the Caliph in their estimation, proved his ruin at last. He was forsaken by his friends and was murdered in his own house by some unknown person. This sad event gave a new power to the mischief-makers; who were the bitter foes of Mohammadanism, though they outwardly professed that faith, and who really belonged neither to the adherents of Ali nor to those of the first three Caliphs. But, to confine ourselves to our main story, Ali succeeded Usman, but his enemies did not leave him to rule in peace. He had a powerful rival in Muāwia, the Governor of Iràqand, a friend of the prophet, who too, was a candidate for the Caliphate. Muāwia was a man of great wisdom, sagacity, piety, and policy, and had won over a large number of Muslims to his side.

The continuous battles between Ali and Muāwia were at last put an end to by the former being slain (by a brutal savage of the Kharji sect) as he was going to the mosque one morning to say his prayers. The murderer was amputated and burnt alive by the public. Ali was succeeded by his eldest son Hasan who was soon after compelled to abdicate in favour of Muāwia, on condition that he would be re-elected to the Caliphate after Muāwia's death. Hasan was as generous, brave, gentle, and unselfish as he was handsome, and of prepossessing manners, being the favourite child of his grandfather Mohammad, and brought up with all love and tenderness. But the people wanted quite a different man to advise and lead them. They wanted a man of iron will and uncompromising disposition, strict, even hard and diplomatic, hence their choice of Muāwia. But poor Hasan could not rid himself of his enemies even by abdication, and was most heartlessly poisoned by a woman at the instigation of Yazid, son of Muāwia. But even Yazid jilted the murderess and did not marry her as he had promised her to do. Strange to say the cause of his father Ali's death also is said to have been a woman who had imposed this heinous crime upon her equally bad lover as one of the conditions necessary to win her hand.

Well, to shorten our story, Muāwia ruled long and prosperously in the full grandeur of an Eastern potentate, and nominated his son Yazid to succeed him after his death.

It may be remarked here that his predecessors in office had lived in the simplest way possible, had led hard ascetic lives, considering themselves merely the guardians of the public treasury, and none of them had nominated his successor.

But no serious fault could be found with Muāwia himself, and we cannot say how far he was actuated by feelings of selfishness and a father's prejudice in appointing his son to succeed him.

When Yazid came to the Caliphate there were some prominent persons who refused to swear to him the oath of allegiance, among whom was Husain, younger son of Ali, who set out towards Kufa in a small company of his near relations, as the Kufans were persistently inviting him to come and rule over them. Yazid, being apprised of this fact, wrote to his Governor at Kufa to intercept Husain on the way and to cut him off along with his followers. The Kufans proved treacherous to Husain, as they had done to his father, and the poor, tired exiles met a large army sent against them by Ibu Ziyad the Governor of Kufa, on the bank of the river Euphrates, at a place afterward named 'Karbala' or the agony of visitation. Husain finding himself betrayed, and becoming solicitous about the safety of his near and dear ones, offered to go away and relinquish all claims to the Caliphate in future. But Ibu Ziyad and his commander of the army had received explicit orders from Yazid not to give quarters, and they appear to have been no less cruel and inhuman than their master. They refused all solicitations, cut off water from Husain and his party, and keeping them thirsty for several days together, most brutally killed the descendants of the prophet whose followers they called themselves. This sad incident occurred on the 10th of Moharram 60 A. H.

I confess the event is a most pathetic one. But the Mohammadans believe that to be killed in war and in the cause of righteousness is a great merit, and that the more hardships one suffers and persecations he undergoes in this world the greater are his rewards in the next.

I do not see why this event of all should be made an occasion of public and even intemperate mourning every year, when they are ordered to rejoice in losing a near and dear one in war, and in no case to show grief outwardly.

Then in India, especially in the central and southern part of it, so many foolish and frivolous customs have been added to the solemn ceremony of observing the sad event that one cannot but wonder why the spiritual and social leaders, of the Mohammadan community in particular, do not make full efforts to abolish or at least to reform them. Rational beings painting their bodies all over like tigers and monkeys, and making ridiculous motions and antique gestures with their hands and feet, while the tom-toms are being beaten and long necked trumpets in the shape of a raised elephant's trunk are producing most unearthly sounds; thousands of people runing madly after a drunken man with a flag, revolting orgies and excesses which the lower orders so frequently indulge in on this occasion, cannot but have a bad impression upon one who sees them for the first time. These sort of doings not only lower a religion in the estimation of those who are not well acquainted with it, but often lead to the breach of peace and order. If the people were educated enough to keep within the bounds of propriety and order, and to give themselves a treat once a year just as the Italians and some other nations of Europe do in their Saturnalia not much fault would be found with them, but as it is I am sure every right-thinking man and well-wisher of the Indians will be glad to see many of the customs, etc., now prevailing amongst Indians extinct.

## EDITORIAL NOTES.

THINGS near have a different appearance from those at a distance.

OUR thoughts are similar to our employments. If we are engaged in low profession, we also become low.

RICHNESS of the mind is the greatest of all riches since it knows no grief.

LUCY A. MALORY says: "He who has not Heaven within him is always imagining that Heaven is in some other place than the one he is in. If he has Heaven within, he is in Heaven wherever he may be, for he will be attracted to the Heavenly in the external."

THE *New Age Magazine* says: "What do you live for? We live to make character. What do we need to make character for? Because through character we get God. What do we need God for? Because God is the quintessence and substance of good. What is good? Good is felicity. What is felicity? Felicity is the supreme, the immutable, the absolute goal we all seek."

IN the Census Report for 1891, Mr. W. Francis writes that old Tamil Poems and Works of early Christian era do not mention the name Paraiyan but contain many descriptions of a tribe called the Eyinâs who seem to have been quite distinct from the rest of the people and do not live in villages but in forts of their own. They may have been ancestors of the Paraiyans of to-day.

MR. H. A. STUART mentions that the Valluvans were priests to the Pallava kings before the introduction of the Brahmans and even for sometime after that. He quotes an unpublished Vatteluttu inscription believed to be of the 9th century in which it is noted that "Sri Valluvam Puvanavan, the Urachan (or temple ministrant), will employ six men daily and do the temple service." The inference is that the Valluvan was as such of priestly rank and of great influence.

IN the Census Report of 1901, Mr. Francis mentions an inscription of the Chola King Raja Raja dated the 11th century A.D., in which the Paraiyan caste is called by its own name. It had two sub-divisions, the Nesavu or weavers and Ulavu or ploughman. The caste had even then its own hamlets, wells, and burying grounds.

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WE read in the *Siddhanta Deepika*: "A chandala though a person is, if he utters the name of Siva, converse with him, dine with him" is the teaching of Saivism and our Saint Tirunavukkarasu Swami emphatically declare, that if a devotee of our Lord is found even among the beef-eating, dirty, deformed, and diseased *pariahs*, he is the God to be worshipped by us."

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A SOCIETY called the "Brahmcharyodharini Sabah" has been established at Benares. The Sabah issues a monthly journal called the "Brahmachari." In connection with the Sabah a "Parents' League" has been formed for the purpose of prohibiting early marriage.

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WE are glad to understand that a Widow Re-marriage was celebrated at Ahmedabad on the 16th instant under the auspices of the Widow Re-marriage Association. Bai Samarath, daughter of Shakastur Premchand, aged 20, resident of Savala, (Kathiawar) was married to Sha Dalsukhram Jiva Roy, aged 35, resident of Kalol (Baroda State). The parties belong to the Dasa Shrimati Sthanak Vasi Shravak Vania Caste. Bai Samarath has become widow at the age of 10.

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IT is stated that the marriage of Jotindra Mohun Sen Gupta, B.A., LL.B., Bar-at-Law, son of Mr. J. N. Sen of Chittagong with Edith Ellen (Nellei) Gray, daugter of Mr. F. W. Gray of Cambridge, took place at Royston, Herts, September 16th 1909.

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IT is happy to note that the Poona Hindu Widows' Home Association passed off last year better than the two previous years. The number of inmates is 95 as against 80 at the end of last year. It was with the great difficulty that two ends could meet so far as current income and expenditure were concerned. There was an addition of Rs2,800 to the Permanent Fund during last year. The complete report will be out in March.

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THE *Arya Prakash* says: "The most industrious and intelligent of the Guzerat peasants are Kaubir and Patidars both being practically one. Many of them in Guzerat are members and sympathizers of the Arya Samajes of Guzerat. The enthusiasm of the whole community in favour of reform has been roused. They held a conference recently at Vanz in the District of Guzerat. One of the resolutions was about the abolition of second marriage. At present child marriages are almost universal among Patidars. Of all Indians, the Patidars are the most offending in this respect. They sometimes marry their children even when they are not born, but are resting in their mother's womb! They arrange their marriages by a sort of conditional contract! Marriages are "performed only once in twelve years in the community and as no marriage can take place except on the one auspicious day in the long cycle of twelve years, they leave no stone unturned to marry away their youngest infants. If a husband is not available, a girl is married to a bunch of flowers."

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THE *Bengali* reports: "The wedding took place on Thursday last of Babu Rathindranath Tagore, the eldest son of Babu Rabindranath Tagore, with the daughter of Babu Seshandra Bhusan Chatterjee the grandson (daughter's son of the late Prasanna Kumar Tagore. It was solemnized at the house of Babu Gaganendra Nath Tagore. in the presence of some two hundred ladies and gentlemen, including the leading members of the Tagore Family, who heartily joined the ceremony. The bride lost her first husband when she was a girl of twelve. We desire to congratulate Babu Rabindranath on the moral courage he has displayed in promoting the cause of Social Reform. There were some inaccuracies in our previous announcement of this event, the name of the bride's father was stated to be "S. B. Tagore," but it is "S. B. Chatterjee." We wish the newly married pair every happiness."

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THE Shia Conference passed a Resolution to the effect that the Shias be requested not to visit *nautch* parties nor give any such parties themselves.

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ON Wednesday, the 12th January, Lady Muir Mackenzie visited Broach and performed the opening ceremony of a Ladies Arts and Industrial Exhibition. The idea of holding an Exhibition of Ladies Work originated with the Honble Sirdar R. B. Motlal Chunilal with a view to assisting a ladies' library which he started in Broach. This institution was inaugurated in a very humble way with an united membership of only ten but it has made such progress during the four years of its existence that it has now a membership of over two hundred ladies and a library of twelve hundred volumes, mostly in the Guzerati Language. The Exhibition was on a large scale. There was a collection of over three thousand exhibits. Many schools and institutions also sent exhibits. Lady Muir Mackenzie's address on the occasion was a very thoughtful and interesting one.

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A JAPANESE writer in the *Indian Mirror* says: "Though our intercourse with India has become very frequent since Japan was opened to foreign countries fifty years ago, yet in ancient times it was so rare that the only reliable instance which we find in the history of Buddhism in ancient Japan, is that of Bodhisena who came over to Japan to preach. Of course there were some other Indians traditionally known to have gone to Japan such as Bodhidharma of South India, who after working in China, came to Japan and had an interview with the Prince Shotoker (573—621) or as Subkar Karo of Central India who while working in China (716—735) privately visited Japan and left at the Kumedera Temple, in the Province of Yamato, a book of the Mahavaira Chanabhi Sambodhi Sutra consisting of seven books the fundamental doctrines of Buddhistic Tantrism. We could mention many other instances of the kind, but Bodhisena's visit to Japan was a historical fact. He was indeed the first Indian to Japan."

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A RECNET number of the *Maha-Bodhi and the United Buddhist World* writes about the dispute concerning the Buddha Gaya Temple, which is situated on the actual spot where the Prince Siddharta attained omniscience. To the 475 millions of Buddhists there is no spot more sacred than Buddha Gaya. The original tree under which he sat evolving his new religion has now disappeared, but an offshoot of the original, marks the spot where the former grew. The large image of the Buddha itself is the principal feature of the temple, but perhaps the most interesting are the remains of the old Asoka railing, a considerable portion of which is still standing. This is at least 2,000 years old. The temple was restored by Government in 1880 at a cost of Rs. 2,000. During the period of Moslem Soveregnty for several centuries, Buddhists, from foreign lands were not permitted to visit the Indian Shrines and Buddha Gaya was left unvisited. Since the conquest of India by the British, Buddha Gaya again began to attract the attention of Buddhists. In 1876, the late king Mindoon Min of Burma obtained permission of the Government of India to restore the great temple that was then in ruins; the work of restoration was afterwards completed in 1884. Worship in the temple was conducted by the Buddhists according to their religion without hindrance and the pilgrims brought offernigs, etc., to the Bodhi Tree and the Great Temple until 1894, when for the first time the present Mahant of the Saivite Monastery, interfered with this freedom of worship and placed obstacles on their way by appointing menials to desecrate and disfigure the historic and ancient image of Buddha in the sanctum. The High Court of Calcutta in its judgment in connection with the criminal case of the Buddha Gaya Temple emphasized that the worship conducted by the Hindu Mahant was spurious and the Government of Bengal accentuated the verdict by a Resolution passed in May 1896 and in October 1897.

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THE appeal in connection with the Buddha Gaya Burmese Rest House case was to have been on the 28th ultimo by the Appellate Bench of the Calcutta High Court. The Burmese Buddhists have delegated Moung Ohu Ghine, C. I. E. and Mrs. Hla Oung, to watch the Proceedings on behalf of Burmese Buddhists. The Burmese Buddhists are throughout paying the expenses of the case and the present appeal will cost about Rs5,000. The Burmese Rest House is the only monument which the Burmese Buddhists have at Buddha Gaya to commemorate the reign of king Thebaw and they are actuated by a sense of patriotic duty to rescue the same from falling into the hands of the Saivite Mahant. The valuable gold and silver offerings presented to the Maha Bodhi Tree by the late king Mindoor Min have been appropriated by the Saivite priest and the only way to get them back is by bringing a civil suit against the Mahant. The Buddhist Shrine Restoration Society is contemplating to institute legal proceedings against the Mahant in a Civil Court to prevent him from desecrating the Shrine and interfering, with the Buddhists worship. The decision of the present appeal will bring matters at Buddha Gaya to a practical settlement one way or other.

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THE World Congress of Free Christianity and Religious Progress:—Under the title given above the Fifth Congress of the International Council of Unitarian and other Liberal Religious Thinkers and Workers will be held in Berlin and other Cities of Germany in August next by invitation of the German Protestant Association, the Friends of the Christian World, the Friends of Evangelical Freedom in the Rhinelands, the Friends of Evangelical Freedom in Honover, and other Associations. A circular issued by the Congress, states that these meetings promise to be of exceptional interest. A large number of the most eminent liberal theologians of Europe, America, and Asia representing a score of religious fellowships and many diverse nationalities, have accepted invitations to address the Congress on themes of immediate interest in the domain of critical scholarship, theological speculation, practical ethics and social reform. Full programme of these meetings will be published in the near future. While German, French, and English are official languages of the Congress to facilitate a better understanding the delegates will be furnished with transactions of the more important papers. It is anticipated that several hundred of the latter will be of English speech and that among the generous hospitalities furnished by the German hosts will be guides and advisers familiar with both tongues. Papers will be read by the representatives of Muhamadan, Buddhist, and other forms of world faith. Mr. Charles W. Wende, Secretary of the Congress has written to the Secretary of Sadharan Brahmo Samaj requesting him to send a creditable delegate representing the theistic movement in India.

## LITERARY NOTICE.

We thank Mr. J. Todd Ferrier, the Editor of the "Herald of the Cross" for his kindness in sending us a copy of his booklet, "What is a Christian?" for editorial notice. This is a reprint of some of his articles that appeared in the *Herald* and gives an exceedingly good answer to the question by describing many of the true essentials of a Christian life. The printing and get up are excellent. We hope it is widely read and much appreciated.

## Obituary.

It is with a sense of deep sorrow we have to announce the death of our beloved Revd. W. Howard Campbell, M.A., B.D., of the London Missionary Society. He was one of the ablest missionaries in Southern India. He came to India in 1884. His good nature and the excellent work he did in Bellary, Cuddapah, and the Ceded Districts enthroned him in the loving hearts of the people of those Districts and of others that came into contact with him. He was a very able Telugu scholar and a man of great gifts. He was appointed to be the First Principal of the United Theological College which is to be opened at Bangalore, under the auspices of the Southern India United Church. In his last letter to us from Switzerland, he said: "I hope to return to India in

April." But Providence willed otherwise. The wretched sprue which compelled him to go Home last year carried him away finally on the 19th ultimo from Bordighera near Nice, Italy. We regret his loss all the more on account of the great interest he evinced in the success of the good work the "New Reformer" is doing.

## TOPICS FROM PERIODICALS.

### Woman in Relation to the Church: A Radical View.

BY

Mr. F. W. FRANKLAND, New Zealand.

A few words of welcome to Archdeacon Harper, on the occasion of a Social tendered to him at Foxton on the 28th of October 1909.

MR. CHAIRMAN, LADIES AND GENTLEMEN,

I am asked by Mr. Woodward to assist in welcoming the honoured and distinguished guest of the evening by saying a few words on one particular aspect of our parish life and work, viz. that with which *the Ladies* are connected. You will believe me, I think, that it gives me the greatest possible pleasure to accede to our beloved Vicar's request when it takes this form, though I feel much diffidence as to my ability to comment on that of which I am only too painfully ignorant. Often as I have been privileged to see the beautiful things the ladies have been engaged on in their guild work and that have been exposed to view at garden parties and in bazaars, I am ashamed to say my ignorance of textile fabrics is so profound that it is only with fear and trembling I can open my mouth on these mysteries.

But if my incapacity for understanding the details of feminine work makes it presumptuous for me to address you on those aspects of the work which *are* a matter of detail, it happily does not prevent me from appreciating very keenly the general principle involved. And that general principle is the well-known fact that in Church-life, when it comes to self-denying and self-sacrificing work, we have much more for which to thank the female sex as a whole than we have for which to thank the male sex as a whole. Personally, I am very strongly of opinion that this is also the case in the work of the *world* and in life generally. Few things have impressed me more in my 55 years of life than the thought what a much better place the world would be if the average man did his duty as well as the average woman does hers. But I will limit myself for the moment to the question of parochial duties, and claim your notice for the obvious truth that, just as the attendance of women in places of worship is much more satisfactory than that of men, so also is their diligence and assiduity in Church-work much more satisfactory.

I may perhaps be allowed to say a few words on this general aspect of the case, even if I am not qualified to speak about the *details* of the ladies' work. And probably I cannot do better than begin by quoting some utterances made the other day by Bishop Julius in addressing the Anglican Synod at Christ Church. "It is a dangerous thing," the Bishop says, "for the Church in these days to live in a fool's paradise. I am not a pessimist, and have never thought myself called on to preach a gospel of lamentation, mourning, and woe, but I try to recognize facts, and among them these—that we do not reach the mass of the people, and that in particular we fail to teach the *men*. In many congregations they are conspicuous by their absence, they bear a very small proportion of the total number of candidates for confirmation, and our Sunday Schools are certainly not well manned. On vestries, where, happily, as I think" (I don't agree with the Bishop there!), "only men can serve, they do excellent work, and I recognize with deep thankfulness the enormous help they render to the Church on our diocesan boards and committees. But, for all that, the fact remains that we do not get hold of the men, whether because they are less spiritual than the women I shall not pretend to say."

Now this inequality between the sexes in point of devoutness, which the Bishop alludes to, and which is so patent a fact that "he who runs may read," is partly a thing of the present time especially, and partly a thing of *all* time. It is partly a phenomenon which has shewn itself, more or less, throughout all the Christian centuries,—from the time when many women were at Golgotha, as we read in St. Mark's Gospel, "beholding afar off," whereas the male disciples (with possible exceptions) "all forsook Him, and fled."* And partly it is a phenomenon which, I venture to think, has been specially accentuated in these latter days by circumstances connected with what is termed the "present distress" or the "present unrest."

So far as it is a general phenomenon, manifested all through the ages, I attribute it—speaking for myself—to a fact in organic evolution which is basic for the whole life of man, and indeed of all the higher animals, on this earth. I refer to the fact of *motherhood*. In the case of all the higher animals, and especially in that of man, the young are so helpless throughout the period of infancy that unless the mothers are kind and self-denying, the species cannot continue to exist all; and consequently only those breeds have survived the females of which *are* kind and self-denying,—or, in technical parlance, *altruistic*. Now, seeing that Love (in this sense of *altruism*) is not only the quintessence of true Religion, but also the very essence of Deity Himself—for the writer of the First Johannine Epistle tells us that "God *is* Love"—it is not to be wondered at that the sex which has the germ of love or kindness implanted in her by the very necessities of existence should be on an average more devout and more dutiful than the male sex form which altruism has not been so imperatively demanded by the iron conditions of life and death that have operated throughout mammalian history. Since Darwin's time we have been able to recognize in this Natural or Automatic Selection the final arbiter of "To be or not to be," and it guarantees to us that no species with helpless young can long survive unless its females are, at least in a rudimentary (though *true*) sense of the word, devout.

*(To be continued.)*

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* Mark xiv. 50.

# March.

BY

MRS. I. F. MAYO.

1. Something that is beyond the reach
Of human power to learn or teach—
An inarticulate moan of pain
Like the immeasurable main
Breaking upon an unknown beach.

LONGFELLOW.

2. The old draught-horse, worn in the furrowed field.
Alcon to ruthless slaughter would not yield,
His toils revering: in deep pasture now,
He lows, and feels his freedom from the plough.

GHREEK AUTHOLOGY.

3. A kindly deed
Is a little seed,
That groweth all unseen;
And lo, when none
Do look thereon
Anew it springeth green.

ALEX. H. JAPP.

4. It is not upon any true ground of reason but by a foolish pride and vain opinion, that we prefer ourselves before other animals and separate ourselves from their society and condition.

MONTAIGNE.

5. Askest thou pity, thou, who ne'er drew pitying breath?
Askest thou fulness of life, whose life is built upon death?
Even as thou metest to these, thy kin of the sea and land,
Shall it be meted to thee, O man of the Red Right Hand!

ROBERT BUCHANAN.

6. For the creature was made subject to vanity, not willingly but by reason of Him who hath subjected it. The creature also itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

ROM. VIII., PARTS OF VERSES, 19, 20, 21.

7. If God could become man, He can also become stone, plant, animal, and element, and perchance, in this way, there is a perfect revelation in Nature.

NOVALIS.

8. Surely man should not go through nature leaving behind him a track of destruction, of misery, of hideous injury.

ANNIE BESANT.

9. You speak a universal language when you cry "Pity and justice for the brute creation!" Let all the peoples begin by writing, so that it will be no longer possible to martyrise a horse or a dog, and then men, ashamed and weary of themselves, increasing their misery, will end, perhaps, in not devouring each other.

EMILE ZOLA.

10. This I know: whate'er of natural rights
Be mine, are yours no less, by native dower,
If none entitled is to bind me down
And rend and mar and rack and break and flay me,
None hath a title so to ravage you,
Saving such title as defames alike
Him that bestows and him that uses it.

WILLIAM WATSON.

11. If you are moved to pity for the earth,
And long to aid it, do not look so high,
And pass some poor dumb creature faint with thirst—
All life is equal in the Eternal Eye.

ELLA WHEELER WILCOX.

12. If man was what he ought to be he would be adored by the animals, of whom he is too often the capricious and sanguinary tyrant.

AMIEL.

13. Six days thou shalt do thy work and on the seventh thou shalt rest: that thy ox and thy ass may have rest, and the son of thine handmaid, and the stranger may be refreshed.

EXODUS XXIII., 12.

14. That tenderness to animals which is one of the most beautiful features in the Old Testament writings, shows itself among other ways in the command not to muzzle the ox that treadeth out the corn, or to yoke together the ox and the ass.

LECKY.

15. The Being that is in the clouds and air,
That is in the green leaves among the groves,
Maintains a deep and reverential care,
For the unoffending creatures whom He loves.

WORDSWORTH.

16. They who give everything to man—their strength, their offspring, their flesh, and their skins, are beaten and ill-treated by him: but still I think that man, as a rule, loves them.

GIOVANNI SEGANTINI.

17. The day may come when the rest of the animal creation may acquire those rights which never could have been withheld from them but by the hand of tyranny.

JEREMY BENTHAM.

18. The Golden Rule must be applied in our relations with the animal world just as it must be applied in our relations with our fellow men, and no one can be a christian man or woman, or even truly deserve the name of man or woman, until this finds embodiment in his or her life.

R. W. TRINE.

19. Animals are not intended simply to be the slaves of men's whims, to be victims of his fancies and desires: they are *living creatures*, showing forth a divine life, in lesser measure than ourselves, it may be but it is the same divine life that is the heart of their heart and the soul of their soul.

ANNIE BESANT.

20. Let everything that hath breath, praise the Lord.

PSALM CL., 6.

21. Whatsoever living beings there are, feeble or strong . . . small or large, seen or not seen . . . may all creatures be happy-minded.

METTA SUTTA.

22. And should the twilight darken into night,
And sorrow grow to anguish, be thou strong;
Thou art in God, and nothing can go wrong
Which a fresh life-pulse cannot set aright.
That thou dost know the darkness proves the light.
Weep if thou wilt, but weep not all too long;
Or weep and work, for work will lead to song.

GEORGE MACDONALD.

23. A deed magnanimous, a noble thought
Are as the music singing thro' the years.

ABU'L-ALA (Syrian).

24. There's not a bird, or plant or tree
Nor song-bird's carol wild and free
But is a messenger to thee,
God's wealth of love revealing.

ANON.

25. Thanks to the human heart by which we live:
Thanks to its tenderness, its joys, its fears:
To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears.

WORDSWORTH.

26. Thou art, O God, the life and light
Of all this wondrous world we see;
Its glow by day, its smile by night
Are but reflections caught from Thee.
Where'er we turn, Thy glories shine,
And all things fair and bright are Thine.

27. There is no kind of beast on earth, nor fowl which flieth with its wings, but the same is a people like unto you. . . Unto their Lord shall they return.

MOHAMMED—THE KORAN (Sale's Trans).

28. Life is one, and Love one.

W. J. STILLMAN.

29. Can you imagine nature without animals, a prairie without insects, a wood without birds, hills and plains without living creatures? Represent to yourself for a moment, man alone, and immediately what an immense desert, what silence, what inactivity, what frightful sadness!

ZOLA.

30. There is a law outside our will: that same law that leads the whole universe also leads the ants to the ant-hill, even as it leads every blade of grass that shoots forth and every drop of water that falls.

GIOVANNI SEGANTINI.

THE NEW REFORMER.

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# LIVING TO THE GLORY OF GOD.

BY

THE EDITOR.

"Whether therefore ye eat or drink, or whatsoever ye do, do all to the Glory of God," i. Cor. x. 31.

GOD is the source from which all things flow. His Glory gives light and life to everything that lives. He fills all places. His Power supports all beings. His Providence rules all events. He is the perfection and original of all good. Therefore all must of right return to Him and should centre in Him. To Him we must offer the daily sacrifice of a reasonable life, wise actions, and heavenly affections. In other words, living devoted to Him and His Glory in the common business of our lives must be our aim. Such a life means the fulfilment of God's Will and the accomplishment of His Work. His Will is that we should pay in good works the rent of the life given to us. The experience of a feeling of love is an indication that we are participating in God's Work. The experience of a feeling of hatred and enmity is an indication of the opposition to that Work. The form of life that increases love must be offered to God not at any particular time nor place but everywhere and in everything. Therefore every part of our life must be holy.

It may be that some of us may be in the holy professions and some in the temporal ones. Whatever they might be, there is a way by which they may be made holy and acceptable to God. If God's Glory is the ultimate end of our actions and desires and then we refine and purify our minds from all sordid interests which debauch our human nature, our life will be certainly acceptable to Him. Those that honour Him in this way will be honoured and blessed in an eminent manner. We will be free from envy, discontent, and every other passion. Our souls will be filled with great thoughts. God will become our joy and hope. Instead of this, if we only live for the good of ourselves and to satisfy ourselves, we cannot be said to lead the life to the Glory of God. Such a kind of life is to our own glory. If we lead a life to be thought highly of by men, then we live for men and not for God. If for example, a lawyer instead of living for the establishment of justice in the world, carries on the business with the chief object of becoming rich, building big houses, purchasing estates, and then retiring from business to idleness and luxury, his work becomes useless. God will not accept such a life since the service rendered is only one of self-love and ambition. This world is not intended for our felicity. The mariner does not love the sea for a dwelling, but as a passage to the desired port. God and His Glory is our end and we must use our life only as a means to that end.

The rich need not be proud of their wealth and the poor need not be vexed at the poverty of their condition. Each is called to do a certain duty. They must all work as servants of God. All the common ways of life must be turned into one continual service of God. The foot may be fated to bear the burden of the whole body and walk upon thorns. The head may be gifted with a safe rest upon the body. There is no reason for the feet to be sorry for the hard work they have to do and the head need not be proud of its advantageous position. Each performs a function necessary to the well being of the body as a whole, just as the screws and wheels, etc., of a machine are not made for themselves but to serve the general purpose of the machine. If in the body the tongue looks only for its food and eats everything and anything that it finds sweet, it may bring disease or death not only upon itself but also upon the body. In the Social Organism also, whatever might be the function that has befallen our lot, we must do it. Our refusal will result not only in our ruin but also in that of the Social Organism. The hard work we may do may appear to be difficult to us but when the Social Organism as a whole is benefited, we shall certainly have a share in it. Well has the poet Whittier said :—

> "Like warp and woof all destinies
> Are woven fast,
> Linked in sympathy like the keys
> Of an organ vast.
>
> "Pluck one thread, and the web ye mar;
> Break but one
> Of a thousand keys, and the paining jar
> Through all will run.
>
> "Back to thyself is measured well
> All thou has given;
> Thy neighbour's wrong is thy present hell,
> His bliss, thy heaven."

To love your neighbour as yourself is the whole of law. The effort to make a distinction between acting for self and acting for one's neighbour is the cause of all the evils in society. The more antagonism there is between man and society, the greater are the wrongs he commits. The moment one discovers that there is no such antagonism, it is beneficial to him and his fellows. This ultimate reconciliation of the individual with society, no doubt means the subordination of one's desires and passions and their subjection to God. It is this training we should first undergo. If the individual self is made one with the social self, the self in man becomes vaster and grander than before. This enlargement is what we should seek. A large house, fine dress, or luxurious surroundings do not make a large life. These are not the essential factors of perfection or completion of life. The essential factor consists in a living in harmony with the Divine Will. We are all instruments of that Higher Will which through us fulfils its Work. This is living to the Glory of God, and this is true life.

The false life of the world is full of traps, frauds, treacheries, swindles, and brazen falsehood. Crosses from without and perplexities from within are the certain consequences of such a false life. This false life is greedy and unscrupulous. It sets up rivalry as the rule and practise. It converts man into a human perceptible to others, some weakness, some load of limitation. Not one in a million of us can say, unhesitatingly, "I am whole."

Reformation is, then, essential to one and all. Progression can only be brought about by fitness. Fitness becomes possible when one has learned one's weakness, rather than when one is proudly conscious of strength. The very sense of strength is often, of itself, sufficient to open up a roadway to destruction.

That assurance which is frequently observable in youthful enthusiasts and which often excites admiration and even envy, is by no means the most dependable platform for enduring reformation purposes.

When a man says, "I must rigidly guard myself against yielding"—to some temptation, some subtle and perhaps unworthy preference, he begins to plant firm feet on the Hill Difficulty. Through this faculty—that of seeing, regretting, struggling with and overcoming—an unfitness in himself; he acquires the art of sympathy with others and learns how to teach others to stand up against similar odds to those which, for a while, may have seemed overwhelming on his own account.

W. E. Channing wrote advisedly, "Growth is a gradual process, not a convulsive start accomplishing the work of years in a moment," and, "Continuous, patient effort, guided by a wise deliberation, is the true means of progress." St. Augustine advises us to "always add, always proceed; neither stand still, nor go back nor deviate. He that standeth still proceedeth not; he goeth back that continueth not." Apparently, sometimes, a sudden change of character occurs:—apparently only; for the preliminary and inevitable preparation must be accounted for growth. The earth must be ploughed and harrowed and nourished; storms may beat down upon the soil; and the heat of fierce sun-rays strikes through root and stalk and ear before the grain is ready to harvest. Scriptures and poems furnish plentiful testimony to this, the real aspect of the matter. No inspired pen, assuredly, has omitted to lay strenuous stress upon it.

Whittier put it well in this verse of his,

"For still the new transcends the old,
In signs and tokens manifold;
Slaves rise up men; the olive waves
With roots deep set in battle graves."

Longfellow wrote:—

"Out of the dark the circling sphere
Is rounding onward to the light;
We see not yet the full day here,
But we do see the paling light."

And again we read from the same pen

"I follow, follow, sure to meet the sun,
And confident that what the future yields,
Will be the right, unless myself be wrong."

There, in those last four words, is the *crux*—"*unless myself be wrong.*"

One must be "right" one's self, or any vision of his relative to the reformation of himself or of the world, must be shadowed by fear of failure. Yet, on the other hand, it is a lamentable mistake to dwell overmuch or overlong upon the thought of one's possible unfitness. Leaving the things that are behind—remembering, the while, the result of pursuing those things; pressing on, to those that are before—believing in the ultimate triumph of the good that will come; therein lies the path to success. We gather this from the "Nidhikananda Sutta" (Rhys David's translation): "The real treasure is that laid up by man or woman through charity and piety, temperance and, self-control; the treasure thus hid is secure and passes not away."

From Miltons "Comus," we gather that

"Virtue may be assailed but never hurt,
Surprised by unjust force, but not enthralled;
Yea, even that which mischief meant most harm,
Shall in the happy trial prove most glory."

J. R. Lowell, in "The Washers of the Shroud" bids us remember always that

"The brave makes danger opportunity,"

and in his "Glance Behind the Curtain," he affirms that

"What men call luck
Is the prerogative of valiant souls."

Self-control, virtue, valour—these are inscribed on the banner of the knight who means to win his way and in winning his, to win the way for many more.

Courage, courage, and, again courage! We may seem to be hedged in by difficulties; dangers known and unknown may threaten; but fear is cast out from the mind of the mover. Action impels him onward, upward, for he is not in the camp of those who seize every bit of ground, slippery or hard, as an excuse for that misnamed "rest" which is indeed another word for declension. From the Gita to the New Testament the nobler ideal is versed a thousand times "Do well and thou shalt endure."

## Hindu Widows.

BY

Col. T. F. DOWDEN.

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MR. K. S. SRINIVASAN'S answer in the *Wednesday Review* (Trichinopoly) to some objection urged against the remarriage of Hindu Widows, shows us that the principal objections advanced are the interference with established customs.

But the question for modern critics is, whether the customs are good and just, or could and should be improved.

To get at the root of the matter we want to know if God created men and women with a view to their exercising "Free Will" and personal responsibility; if so, then custom must be wrong which works against the Creator's Design in any particular.

But beyond this, experience shows that the Work of Humanity, what ever form it may assume, is done with greater efficiency and economy of energy, the greater the liberty of the Individual to excreise Free Will, and the more perfect the organisation for using him to work on his own responsibility.

The most perfect of the Religions have for their object the government of the Individual by himself, so as to fit him for directing his Will in right directions acceptable to Humanity at large and to render him efficient for assuming responsibility.

Religion and experience both prove that the best work is done with least strain and waste, when minds are free to cordially exchange thoughts, information, and ideas, so as to minimise the chance of error. This condition does not obtain between two persons, one of whom coerces, suppreses, or discourages the other. For this reason alone, the Religion which enjoins the Rule of 'Love' as against that of 'Hate or Fear' provides for the maximum working efficiency and greatest happiness of the People.

It is however a fact that for the purpose of a great deal of the work of the world, co-operation of Individuals is essential; and as there is much ignorance in the mass, and everybody cannot have their own plan adopted in a joint work, so a good many must give up their wishes in order to follow the plan of some wise leader. But what all desire is, that they should be free to engage or not in a good work, and allowed to agree to the terms of remuneration and conditions of service.

Freedom of this sort to engage in, or reject co-operation over, work being accepted as an essential social condition, it does not follow that where Love, Truth, and Justice obtain in dealings between Individuals, the will to continue a co-operation will ever be wanting. But where these do not obtain it is to the interest of Humanity that it should be possible to live amicably apart, and of vital importance to the Individual that parting should be made easy without dishonour.

The Public recognition of this Free Will to engage or not, and its application to women as well as men, regulates the entire social code in England at present. The tendency is towards giving women employment and votes, and enabling them to obtain Divorces from husbands who prove Un-Christian in their conduct or unworthy in social respects.

In India the 'Zenana' and the 'Family System' opposes serious obstacles to this freedom of women, and the Hindu Widowhood difficulty, in the past, could only be solved by Suttee or forced labour in the family. Both of these are repugnant to the Indian educated mind of the day which now focusses itself on this problem of social progress, essential to be solved, if India is to take her place in line with the nations of the West. The best efforts of the Upper Classes are being used to form a healthy Public Opinion, and Literature cannot be better employed than in endeavouring to throw light on the principles involved in dealing with the subject. If freedom for the will is an essential condition of successful co-operation, and especially for the efficient and economical use of the powers of Humanity in conducting the business of a State how great must be the claim of the Hindu Widow to a free exercise of her Will in disposing of herself in marriage! Evidently she has a first claim on the protection of the State to enable her to preserve her individuality in such an important particular.

But besides the difficulty she may encounter from her own environment, there is the trouble her suitor may also meet with, from dependence on his own environment. Everybody knows that to act contrary to the opinion of the neighbours, is to court ostracism and imperil the bread-earning.

Only those having means that puts them above the need for the assistance of the neighbours can afford to exercise their own judgment in such things. These means come to many through an industrial system which encourages Individualism, but breaks up the Family System of interdependence. Progress in this direction is rapid in proportion to the Faith employers have in the workers. If Capital and Swadeshi are thought to be desirable for the advancement of India, it must evidently not be thought that the Family System can at the same time be preserved in its pristime integrity along with their introduction.

This fact must inevitably add to the *inertia* to be overcome in establishing an Individualism favourable to a general emancipation of women in India and the East; and the tranquil acceptance of a new custom in the shape of remarriage of Hindu Widows, can at first only practically affect a privileged few. But the example and sanction of these is bound sooner or later to leaven Public Opinion in the Mass.

## Kabir, the Great.

BY

Mr. SOHRAB H. SUNTOOK, Bombay.

THE name "Kabir" signifies: the "Great One;" but it is strange that the greatness of him whose name signifies "the Great" is as yet not sufficiently widely recognized. In the Census Report of 1901 the number of Kabir Panthis is given to be 843,171; but yet I cannot conceal from myself that there exists a large number of people who have not so much as heard the name of this great Indian saint who died some four hundred years ago, leaving behind him a golden halo'd memory, a spiritual influence, and a noble name.

Kabir was a genius beyond the capacity of his age. He had an intellect conversant with the heights and depths of ideal and metaphysical thought; and consequently, what he spoke—

> "Of Man to come, of human life,
> Of death and fortune, growth and strife,"

—has the solemn dignity of a prophet's utterance.

To Hindus and Mehommadans Kabir's has been indeed a fresh voice from God. It is hard to say whether Kabir is greatest as a poet or as a prophet. Kabir is really an ocean of wisdom, and this ocean has its depths and its shallows—profound depths where even the habitual swimmer finds it no easy task to swim in—and shallows where the water of wisdom is not too deep for simple folks to dip in. It is true that Kabir has given spiritual instructions of deep occult import to the lofty Initiates and Yogis which to the uninitiated would appear as "nothing but words—idle words"—but at the same time we know that:

> "Wise Kabir's sunbright sayings pass
> For proverbs in the market-place."

Basking himself in the sunshine of the Central Spiritual Sun, or God, Kabir brought the sunshine of eternal wisdom to those who haunt the shadows of ignorance and folly—for the sunlight of Divine

Wisdom is as essential to the growth of the Soul as the light of the physical sun is to the growth of all plants. But if sunlight is too powerful for a delicate plant, it will perish beneath the sun that brought it forth, and so we require a screen or a shade in that case to temper the rays too fiery with heat. Hence Kabir also screens his occult teachings from those to whom they are calculated to do more harm than good; and he does so effectively, by using a sort of mystical dialect of his own and by speaking in parables like the Nazarene Sage. It is truly said, indeed, that "The great ones often veil themselves in order to help those whom they love."

Kabir's poetry is a mental tonic. It elevates the mind above the sphere of earthliness. It makes us breathe "the moral mountain-air"—it is so delightful, so health-giving, so pure, so rare. Its tone is so lofty at times that there is nothing with which to compare it but the austere symphony and solemn sublimity of Milton's blank verse or Emerson's melodious rhymes. It is full of variety, now ornate and gaudy and consummately artistic, now terse and majestic, now free, familiar, and frank; but musical always. It were a duty to point out how artistically he decorates his poetry with many beautiful figures of speech; he delights now in metaphors and similes, anon in "apt alliteration's artful aid," again in pun upon words and word-juggling—but I regret that the printers have not got the Devnágri characters to depict the beauties of the original verses (for, translations, however ably done, can never convey the exact charm of the original). Kabir's noble verses grew upon the attention of those who can read the peculiar language he uses—and the oftener we read them, the better we comprehend their mystic meaning and sublime significance.

There is no doubt that the great Kabir lived the songs he sung. He was a great yôgi and was gifted with the power to perform "miracles." He was the disciple of Rámánaud who was a disciple of the great saint Ramanuja. And Mr. Leadbeater in reply to my query tells me in his letter to me dated Sept. 1st, 1909, that the great Rámánuja was a reincarnation of the Lord Jesus.

Kabir was a great religious reformer. He did not preach from the pulpit like modern religious reformers but gave his teachings in the open field, and where he sat there was only the green grass below and the blue concave of the heavenly dome above. Occasionally he sat under a Banyan tree, from which circumstance a particular Banyan tree has been sanctified as the Kabir Wad. This Banyan tree of Kabir reminds us of the Bo-tree of Gautama Buddha, and our mind by association of ideas at once remembers the parallel incidents in the lives of both these great ones. Kabir, like Buddha, was wisdom incarnate. As soon as Kabir was born, the child, according to the legendary account of his life, gave utterance to these words :—

"I have come from an unknown place. Máyá has deceived the world ; no one knows me. I was not born of a woman, but manifested as a boy. My dwelling was in a lonely spot nigh to Kási, and there the weaver found me. I contain neither heaven (air) nor earth, but wisdom only. I have come to this earth in spiritual form and of spiritual significance is my name."

These words are strikingly similar to the words which the child Gautama, agreeably to tradition, is said to have uttered. Kabir, like Buddha, meets and worsts in argument learned Pandits ; like Buddha, too, he is criticised for associating with the outcasts of society. The similarity of the fundamental features of the teachings of both these religious reformers is also very striking. Both condemned caste-system and idolatry. Both commended a purely vegetarian diet and total abstinence from all sorts of intoxicating drugs as stepping stones to rise to the higher levels of Virtue and Wisdom.

Whoso wishes to know more about the life and teachings of this great Indian saint will do well to read the hundred books concerning Kabir and his religion which are mentioned in the excellent little book : "Kabir and the Kabir Panth" by the Rev. Canon G. H. West-cott, M.A., Fellow of the Allábábad University.

## Religion.

BY

A "SEEKER."

FROM the experience of the past ages of the human life on our globe we come to the conclusion that religion has always been its great and highest impetus in its moral and mental activities, though the particular phase of it may not be now very rational to us of a so-called progressive civilization. There is something so instructive, so natural, so electrifying in this divine emotion of man that our old, old world has hardly at any period of its existence found total exemption from it. The feeling of worship and veneration is God-sent and God-taught, prune it we may as often as we like, dwindle it down to our heart's content, but it rises phœnix-like from the very ashes in which it is consumed. France, Catholic France, France the pope-ridden in the days of yore, has now shaken itself free of religion by flying to the other extreme of her former Churchanity and it shall be a most momentous study of the future to see if a country can for long belie, without moral degradation, this venerable and divine emotion of the human heart. Man on the plane of visbility stands sorely in need of something to link him with the Invisible, his heart goes out towards something which his eyes are unable to peer through, but which he in his heart of hearts believes firmly does exist somewhere in the Universe. That secret and sacred aspiration of his has made him create so many religions, the links many and diverse forged at intervals of time and suitability of circumstances to connect him with his Father in Heaven. In the mental attitude of him who denies the existence of God, as well of him who says that he can neither negate or affirm the same, there is often an accentuated love for the well-being of the manifested life and that is, of itself a proof that in either of them there is an innate desire to bind himself with the world outside himself to attest the uniting power of religion to join creature with creature and life with life.

In all ages of our globe, atheism was perhaps but scarce unknown, and it did prevail among, very very few units of the human life; it may be the extreme activity of the intellect which restlessly gropes to find the author of the universe without inner development and a healthy growth of the latent forces of the spiritual side of man's life which goad him, in utter despair of coming at a satisfactory result, which accounts for the denial of the aim and origin of manifestation. He who denies God hardly knows that he denies himself as well, his own essence, and therefore he has no motive to lead the higher life which alone can give him the key to the solution of his own investigations in the regions of the Immutable. Under no category of the mind, intellectual, moral, atheistical, agnostical, a man can be said to be beyond the pale of religion any more that he can be said to be out of the reach of space and time. To the writer it seems that under various shades of rationalism this ubiquitous power to bind man to each other can, under no circumstance, be evaded or escaped from. On the physical plane with the seeming differences of our bodies we are one, in the air we breathe, in the constitution of our atoms in their wonderful process, constructive and destructive, which imperceptibly goes around and about us every second of our existence. How much more is this the case on the subtle fields where thoughts are so easily interchangeable and plastic? Man and man are alike in matter and spirit, they are one in their ource and goal, identically the very same in their mission on earth, and yet how hugely different from each other in Gunas and inner development. Here man and man are poles apart, so distinct and separate the one from all, and the all from the one, each being a world, a system by himself, with his own peculiar course to run and his own gyrations to achieve. One unfathomable mystery he, a marvel, a miracle, we have mighty telescopes to read the secret of interstellar spaces and wonderful microscopes to probe the minutiæ of nature's phenomena, but nothing, absolutely nothing, in our age of boast and conceit, to fathom the depths of the human heart or to divine the powers of the Brahmarahndra. In religion, and religion alone, by which the microscope of the human heart and the telescope of the human head are directed towards the Cerulean vault of Divinity, lies the hope and salvation of mankind.

Man is made for religion and religion is made for man; and both religion and man for God. Thus there is in the higher realm of life the triangle of man and God joined at the base by religion. As said above the main aim and object of religion is to join man with man, and then, from man with God, its chief function being to bring union where there is seeming separation. Religion has the potency to make a godly chain of the man units. However primitive and nature-like a religion may appear to the advanced and highly developed intellect of the modern man, there is in it a certain element of drawing his mind away to something higher than himself to some power or energy which keeps, has kept, and will keep millions of solar systems for millions of years in harmony and in order without allowing them to run into decay and chaos.

It is with that power or energy, called in common parlance God, religion is chiefly concerned and the investigation thereof is the aim and end of our pilgrimage in flesh.

The humanity of our globe ever since its coming into existence has generated three mighty systems of religion for determining its relationship with God, and each has gone in its own peculiar way for this all-absorbing purpose of a man's life. These three different modes of going in quest of God within us and without us are popularly known as Hinduism, Budhism, and Christianity, and chronologically they saw the light of the world like the order in which they do stand here. There are many other faiths besides these three but their teachings cannot be said to contain much which these three, do not inculcate. Centuries and milleniums have passed since these three fundamental faiths have held their own in the heart of humanity, each claiming to itself about one-third of it, and though there may be a taint here and there in their primitive purity you may at the merest glance at one of them say what are its main characteristics, how it has influenced the heads and hearts of its votaries, wherein has it succeeded in establishing its aim and design and whether has it hitherto done its rôle in giving light and life to those for whom it was originally meant. If the question is probed to the very bottom there will be little dispute in the statement that it is one man, and at times but a few, who have triumphantly wielded the thoughts and emotions of mankind. People still bend their knees in solemn reverence to what Krishna, Buddha, and Jesus taught thousands of years ago, and they will do so still till man is man and God is God.

Hinduism, the religions of the Aryans of old, the oldest living faith of the globe, has not *a* sage or messenger of God to be named after, it is a sort of progressive system of divine illumination, rising from the worship of external nature and ending in the profound researches of the human heart and head, by Yogic process, to link the finite with the Infinite. Truly did the Aryans believe in the mission of a man's life, viz., the quest of God, all his other purposes of life being held in strict subordination to this one. From an impartial study of this noble faith wherein no question pertaining to the divine life of man is allowed to stand unsolved, it appears that the Hindu is not such a visionary or speculator as he is often supposed to be, though his high flights in the supernal regions may not be fraught with such glittering results as men are often led to expect from things of the concrete world where sowings anticipate large harvests. The first and foremost doctrine upon which the Darshanas and philosophers lay so much stress is that all is not what it seems to be on the surface, the rôle is not the actor that appears on the stage, the very keen-contested and sometimes inexplicable theory of Māyā, that things are here below illusory but yet they present themselves to earth-bound souls as the very faith and kernel of reality: thus all sublunary things grade on the path of spirituality as unreal, unreal-real, and real; what is true to-day, may be false to-morrow, every scale of growth giving way to some higher light of truth in an ever-ascending scale, till the truest Truth in the Logos is reached. The realistic experience of this bursts forth when forms cease to attract and their life is sensed instead throughout the universe. For the Hindu the gamut of evolution runs through diverse tones, over-tones, baritones of the seven planes of matter permeated by the Divine Life of Ishvara with ever decreasing sheaths of matter, till the sublime Ātmā is made the sovereign triumphant from the lowest to the highest differentiations of forms in the diverse regions of

Prakriti. Māyā being relative, it accompanies you in successive incarnations everywhere in subtleties or densities, till you reach "the consummation sweet" where you stand victor over death, where you know how to be beyond the reach of the Lords of Karma, where you become selfless to be the channel of the Self-Universal. Perhaps in no religious system, the transitoriness of the world and the mutability of manifestation are more cogently shown to man, inclusive of his thoughts, emotions, and acts, barring his own immortal Ātmā, as in this hoary Hinduism. You have to evolve here in a continuous progression, conquer one foe, and there steps forth another inviting you to try your arms against him, and then another, and another, till you have learnt proficiently to set these all to sleep, on all the seven-fold stages of human life. Great stress is invariably laid on the merit of winning matter on the successive planes, you have to work your salvation through your own individual unaided efforts, no one can be made a scapegoat for your own shortcomings. "Win to rule, rule to win" is the watchword of life, and you must not hope to reach the highest rung of the ladder until you have measured your strength on the intervening steps. From the bottom to the top, from A to Z is the alphabet of man's spirit. Though the physical world and its surroundings may appear true to your consciousness, it will be far from being so with its expansion. Thus they may be defined tentatively true or as true-untrue. From the mental standard of each man everything is relatively true, subject to change when the attitude of mind is changed. Here lies the greatest merit of Hinduism that the value of the thing cognised and the consciousness of the cogniser being too fluctuating quantities, cognition cannot be said to be a permanent factor. In a world so incessantly subject to flux, mutation being the order of the day, there cannot be a standard of truth for human being, to each there may be a truth which to the rest is anything but truth. But amidst all these myriads of changes which prevent us from arriving at that which is changeless and which dwelleth for ever in imperturbable peace, the end and goal of our pilgrimage is to be at one with God, to know that the changeful and the changeless are one and the same in their essence and nature. The long and weary pilgrimage of the soul ends when the changes cease to change.

*(To be continued.)*

# Christ and Indian National Life.

BY

Mr. S. K. Rudra, M.A.

*(Continued from our last issue.)*

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It is clear, therefore, from what I have already said, that in order to form the great Indian Church of the future, both current Hinduism and Mohamedanism as they exist in India to-day, must change. But what power is there that can change them? Will love of country evolve a creed, which will stir the bosoms of the people of India, so that the defects in current Hinduism and orthodox Islam, will be banished, and the peoples of India, filled with inspiration and enthusiasm, move forward to the realization of a great church, knitting all its peoples into one? Is that a possibility? If not, must we fall back on the alternative of perpetuating two divided churches, Hindu and Musalman, each exclusive of the other? Must we minimise the importance of religion, and confine our efforts to the attainment of a moderate amount of social and religious reform? Must we simply accept as final the proposition that all the current religions and practices must go on as before, and that the religious question is really insoluble? If we arrive at this position, we can never hope to form a great Indian Church, and without an Indian Church, as we have seen, an independent national existence, in a country such as ours, seems absolutely impossible. To despair of the creation of an Indian Church, is tacitly to despair of an Indian Nationality, and to acquiesce in the position of permanent political dependence. It is tacit to accept for ever the position of a subject race. Can any educated Indian contemplate for a second such a future?

If again it is urged that religion must be left severely alone in nation building, that the path of progress lies in adopting reforms on secular lines and on a rationalistic basis, and that in due time difficulties caused by mutually exclusive churches will vanish, it is sufficient to reply that the hope is so remote and indefinite, that it can never rouse emotion, or colour the imagination, or be the working creed of a great cause. In effect, such an attitude of mind carries with it no ultimate ideal, its aim being simply to make a slight change in our present political status, in order to ensure a slightly improved condition of the material and social well-being of the people. Important as such material and social improvement is, the ardent patriot's dream of a

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united India cannot be realized in this way, for the vast masses of India cannot be moved to the heart by a cold rationalism.

Must, then, India's new political consciousness only lead to a deadlock? Must it end in failure? Are the alternatives only religious hostility and race bitterness on the one hand, or the elimination of the religious factor and the destruction of spiritual instincts on the other? Must educated India's longing for independence never be realized?

To distracted India with its whole head and heart sick with centuries of failure,—failure both of Hinduism and of Islam to heal its sorrows—there has come a message of hope, a message of no rigid, hard-bound system, of no regulations of a Book, but of a Living Person, who is Himself the perpetual revelation of the fundamental truths of human nature and the perpetual spring of power, recreating and renovating human society. He, in His own Person declares:—I am He that liveth, and was dead, and behold I am alive for ever more, and have the Keys of Hades and of death.

Christ, in the plenitude of His spiritual power, embodies in Himself all the moral forces, which go to upraise a vital and progressive social organism,—an organism which may find its goal in a completely independent nation. He embodies them, not merely as being the teacher of those forces, but rather as being Himself the Living Motive Power behind them, the Power who gives new moral life to those who come to Him. For He is not a mere prophet or moralist, who stands outside the life of His disciples, but the Lord of life who has declared His unconquerable power by His supreme sacrifice of love and the moral glory of His risen life. In Him, the Living Person, and not in any writings however sacred, in Him, the Living Person, and not in any human philosophy or system, lies the Key to India's future. For Christ stands supremely among men for faith and belief in the one Invisible and Incomprehensible God, in whom He Himself dwells, and whom He has revealed as the Father, implying thereby the Sonship of men to God and their brotherhood one with another. This revelation is supremely ethical and moral. It is not couched in terms of metaphysical theology, but in terms of human love, which go to the very hearts of learned and unlearned alike, and apply directly to every side of human life. But even that is not all. Christ is also the source and fountain-head of re-creative moral strength for depressed humanity. He stands for ethical-truths, He embodies them, He also gives power to fulfil them. Thus, as the revealer of the Father, He stands for the brotherhood of man, which, given the power of Christ's life behind it, is no mere glib phrase taken on the tongues of men and nothing more but a deep radical spiritual truth, penetrating every social relation and potent with ethical and political progress. Slavery vanishes, serfdom passes away, feudalism dwindles, absolutism, both in church and state, is driven from one stronghold to another, until with a sure and certain advance, which history records, the brotherly equality of men is stamped upon the government of nations, and the sacred rights of the poor are recognized equally with the responsibility of the rich. All this is not theory, but solid practical advance, for an army of workers, who receive their moral strength from Christ, is behind each forward movement. Regard for the sick, the lame, the deaf, the dumb, the blind, the ignorant, and the depressed becomes a passion, even the insane, the criminal and the fallen are not forgotten. Childhood gathers round itself a halo of sanctity and womanhood an atmosphere of sacredness, so that both women and children are treated with reverence and respect. Indeed, the Spirit of Christ so dominates men, that, where it is a conscious power, no depressed classes can be overlooked, but life, liberty, and love become the environment in which men and women may live and move and have their being. In Christ are inherent the principles of progress and of the building up of society into one organic whole.

But it may be said, all this is foreign and Western and not indigenous and Eastern. No! on the contrary it may be asserted with confidence, that devotion to a Supreme Person is strictly in keeping with the natural bent of India and of Eastern character. It is not the crushing of the peculiar Indian genius, but the fulfilment of its own natural instincts. For the saints of Asia, its greatest and best, have always turned more and more to personal love and devotion towards a personal embodiment of the Divine, as the secret of the highest religion and the power of influencing the masses of the people. What they have been able to accomplish through devotion to the persons of Rama and Krishna of the popular legends, to whom they have given divine attributes, is indeed wonderful, but surpassingly wonderful will be the results in India of devotion to the Person of Christ, whose life and teaching are established by accepted history.

If it be said in reply that Rama and Krishna are Indian, but Christ is foreign and Western, the answer is obvious, namely, that Christ in His outward earthly life was Eastern, not Western; that it was therefore far more difficult for the West to naturalize Him in its heart in ancient times, than it is for India to do so to-day. Yet, history shows that this has been accomplished in the West, and the whole West now worships at an Eastern cradle. It would be a strange phenomenon indeed—a strange irony of history—if India to-day refused to receive Him owing to her prejudice against things Western.

But the answer really goes deeper still. The truth is that, in His inner Spirit, Christ is Universal. He is not Eastern or Western exclusively but both Eastern and Western comprehensively. For that reason, because He is Universal, He fulfils the very needs of India, and answers the deepest longings of its human heart as no one else can do. It is not humiliating, it is not denationalizing, it is not the acceptance of something foreign, to bow down before one who embodies in His own Person universal moral truth. It is this universal moral truth that Christ stands for, not that which is merely local, or belonging to a single age. Just as the whole world accepts a new truth of science, when once it is made known, whether its discoverer be a Kelvin a Marconi, or a Bose, even so when the moral truth of life appears, it is accepted, not by one nation only, but by all; it does not become the peculiar property of any one people, but belongs to all. Again, if it were no denationalizing factor, but rather a glory, in Burmah, China, and Japan, to have welcomed in past ages the light of the Buddha, though it came from India—a foreign land—surely there can be no humiliation, but rather a cause of glory, progress, and life, if India gives its own heart welcome in these days to the Light of Christ—for that Light is assuredly more glorious than the Light of Buddha, as the sunshine excels the light of the brightest star.

If then Christ becomes the object of the contemplation and love of India, who can foretell the power of assimilation of His life and spirit? And if Christ's spirit is assimilated who can estimate its individual, social, and political effects? Educated Indians would be no longer despondent, apathetic, indifferent, but full of wise energy and love. They would be men of independent, individual character, but yet inspired by a common hope. They would be men who mingled with the peoples of other races, yet loved their own country with a tender, passionate devotion. They would not shrink into a narrow groove of isolation and aloofness, but would broaden out into the highest ideals of progressive civilization. They would make for fullness, not for poverty of life.

Thus to India there would come at last in Christ that centre of unity which it so sorely needs. India's children would gain in Christ the full fruition of their new-found political consciousness. A great Indian Church would become possible, and therefore a great Indian Nation.

But while I assert this in the full conviction of its possibility, I must add in conclusion one clear condition. The acceptance of the Living Person of Christ, as the object of India's supreme devotion, does not mean the acceptance of the foreign ecclesiastical jurisdiction of the West. It is Christ Himself whom India needs,—Christ the fountain-head of inspiration and new life, and India will go direct to the fountain-head, not further down the stream, where human controversies have disturbed the clear waters. India will form her own church, and express Christ in her own terms. We claim our Christian independence—that same Christian liberty and freedom, which St. John acknowledged when he said :—

"Ye have an unction from the Holy One and know all things...... and, as for you, the anointing which ye have received abideth in you, and ye need not that any one teach you, for His anointing teacheth you all things, and is true, and is no lie."

This is the Christian liberty that educated Indians claim to-day, when they come to Christ and receive His spirit. Only thus can they draw near to His Person, without any obscuring medium. Only thus will Christ Himself build up the true Indian Nation.

## Religion of the Heart.

BY

MR. R. RAMAKRISHNA RAO.

As the heart is the seat of courage and cordiality, heart's religion is the religion of fortitude and forbearance. We often seem to forget that forbearance also is at the heart of religion, and whenever we do so, our courage becomes severity, and the cordiality we feign does not cement a man of thought and a man of action. If we divorce love from faith, our religion will be destructive. If religion tends to aggravate the animosity between a toiler and a thinker, religion will be a marriage, not between the soul and God, but between the senses and Mammon. While the soul prompts a man to be in the region of faith and prayer, the senses prompt him to be in the region of sight and exertion. Animated by the soul, he is meditative and tender; and animated by the senses, he is lucratively active and artfully kind. As a soul, he thinks it ignoble to jade and jostle; and as a body, he thinks that he who is not an adept in the art of pushing his own fortune is unlearned and unmanly. Now he loves labour and luxury, and now he yearns for sublime thought and love. Hostile as is the mundane to the spiritual tendency, there is animosity between the doer and the dreamer. While craftsmen are satirically questioned if there are "no mortals rich but Mammon's slaves," a visionary is thus taunted: "What! still idle, you dreamer! your name is unknown in the commerce of gold; you help not a neighbour with sweat-drop of labour. What right have you at humanity's board? Why waste your strong powers, when wealth is so mighty and life is so brief? Shame to you, dreamer! your presence among us here cannot be good." Emerson says, "We sit and rule, and though we sleep, our dreams will come to pass. Of two men, each obeying his own thought, he whose thought is deepest will be the strongest character. Wealth is mental; wealth is moral." Each is reasonable in his own way. The same man who, when swayed by the soul, favours the statement that "It is by means of reason that one comes to the knowledge of truth, by means of truth that he gets the peace of his mind, and it is the tranquility of the mind that dispels the misery of men," when governed by the senses, says with Troilus, "If we talk of reason, let us shut our gates, and sleep." It is no wonder that the ignorant and the weak despise reason while "wise men are not wise at all hours, and will speak five times from their taste or humour, to once from their reason." Man says much that is intended for the guidance of others, but "when his own great work is but begun, what reason weaves, by passion is undone." Quite in keeping with the reason of the senses, most of us give our attention and energy to gold and self. "What occupies us most from morning to night? To what do we give our best care and toil? Is it not self: the pampering of selfish lusts, the humouring of selfish whims, the delight of selfish ends? Question any man we casually meet concerning his thoughts, and we shall find they chiefly turn on money-getting, while with a woman they are bent on money-spending." Esteeming gold and self above God and Love, we despise the reason of the soul which does not allow us to speak and act according to the mood and need of the moment and which bids us practise "a wise and industrious suffering, which draws and contrives use and advantage out of that which seems adverse and contrary." It is God's discipline that drives us into the region of love where each of us will say with the poet: "I, selfish in my own blest lot, never strove to soothe another's care, but when the weight of sorrow found my spirit prostrate and resigned, the anguish of the bleeding wound taught me to feel for all mankind."

Religion is manly and womanly. Disciples of manly religion retaliate insult and injury, while those of womanly religion succumb to others' scandal and spite. For a man it is easier to acquire the chivalrous attributes of faith than to acquire the tender qualities of love. For a woman it is arduous to exercise the firmness of faith. Faith is strong, and love is soft. Faith can confront and conquer the roughness of the world, but love is delicate and despondent. As religion has to work in the sphere of rashness and riot, its disciples have to be both oak and osier, steel and silk, father and mother. We often see business of the hand and head stigmatizing religion of the heart and soul as cowardly and crazy; it is faith that can answer this charge chivalrously. We often find inspiration entreating reason to see if it is not hurtful and hateful; it is love that inspiration implores reason to practise. God is only love, because He has no carnal impediments; and even in His case, when we make Nature embody Him, He chastens and cheers. To a man of practical religion, faith and love are essential. Judicious combination of faith and love is productive of that courage which is alike great and gentle. Emerson says, "Great men, great nations, have not been boasters and buffoons, but perceivers of the terror of life, and have manned themselves to face it. We must see that the world is rough and surly, and will not mind drowning a man or a woman. If we rise to spiritual culture, the antagonism takes a spiritual form. Rude and invincible except by themselves are the elements. So let man be." This is what tends to invigorate many a "sensitive plant." But those who are rude and redoubtable are apt to become cynical and cruel. To such Emerson says, "As much love, so much perception. A cynic can chill and dishearten with a single word. We are of different opinions at different hours, but we always may be said to be at heart on the side of truth. The way to mend the bad world, is to create the right world. Accuse none; injure none." Unless we are truly great and good, we fail to let "*kindness*, *unity*, and *love* mark all we *say* and *do*."

Faith and love are conjoined in him who is convinced of the importance of moderation. "All virtues and all religions and worthy actions are regulated by measure, and without this virtue itself turns vicious. Without moderation, justice is no more than cruel rigour; mercy, unjust remissness; pleasure, brutish sensuality; love, frenzy; anger, fury; sorrow, desperate mopishness; joy, distempered wildness; knowledge, saucy curiosity; piety, superstition; care, wracking distraction; courage, mad rashness." Just as a man of inspiration tells us that "Reason is most reasonable when it leaves off reasoning on things above reason," so does a man of instinct tell us that reason is most unreasonable when it insists on reasoning with inclemency on things below reason. Men impelled by the senses turn to religion for consolation, and if men of the soul only reproach those who represent the hand and head of God, love will be divorced from religion, and inspiration will be confounded with instinct. It is love that succours and sanctifies the children of sin and sorrow. Even men of inspiration have to pass through the instinctive stage in order to be superior to passions and circumstances. To be rich in lofty ideas and ideals is not enough to make a man deserve the honour of inspiration ; his own life should be marked with faith and love. This is the test of inspiration : "If we can glory even in our tribulations ; if we can glorify God in the fires of affliction ; if we can calmly, without resentment, without repining, take our bitterest cup of grief at His Hands, saying, "Not my will, but Thine be done," then, indeed we believe in God but not before. Creeds true or false have little or nothing to do with the heart's trust in the Living, Loving God." There are many even in the dominion of inspiration who have not ceased to repine and rebel ; they are still to be chastened by God. Inspiration achieves its sacred purposes by supplementing self-discipline to God's discipline. The result of this twofold discipline is seen to bring man to deserve this noble praise: "His eyes were beyond the possibility of seeing evil, his mind lost the power of thinking evil. He saw nothing but good. His was the full conquest of lust and desire for money." Men of inspiration are convinced that "Heaven's massive bolts are pride and passion, avarice and lust." But very few are in the sphere of inspiration. There are many who lend a reluctant ear to the voice of spirituality which declares that "the government of one's self is the only true freedom for the individual." The senses induce a man to be passionate to his overthrow, and the soul urges him to be dispassionate. A passionate worker, unlike another renouncer, finds it impracticable to be governed by the "passionless principles." Money and marriage diverting our brain and bosom, we lose our sincere regard for the truth that "He who reigns within himself, and rules passions, desires, and fears, is more than a King." Art is denied the power to make a man of exertion and enjoyment into a man of meditation and mendicancy. Neither the precept nor the example of a man of entire renunciation can make a man of instinct into a man of inspiration. Only men of moderation can be made. "The Stoical philosophy, however logical and coherent, will not work. Men and women cannot trample down their emotions, nor root up at will affections, desires and hopes which have grown with their growth from their youth up." Nothing is more arduous than to practise a conciliatory and consolatory religion. Healing and harmonizing love is to be attained by him who thinks more of the sublunary heaven for those who cannot translate the ideal of renunciation into their lives than of the heaven for himself. Where forbearance is in marriage with fortitude, there is no sanctimonious selfishness. Though persons of mundane tendency neglect the discipline which inspired saints and sages add to the divine discipline, they can never shirk the discipline flowing from gold and woman. Every man ultimately comes to live a life of moderation; and, after all, man as man cannot do and be all that God is and does. Those who represent the heart and conscience of God will certainly miss their heaven by being unkind towards those who are tinged with pride, anger, avarice, and lust. A true lover of God makes people see that his humility, his patience, his content, and his love are genuine. He lets them see that he is a man of true faith and true love. In proportion as an individual lets his own tyrannical dominion go, does God's transcendent kingdom come. Let the religion of the heart sway, and iniquity will sink. Let forbearance and fortitude speak of the Heart within us, and many a "sensitive plant" of the worldly parterre will know how the heart is the seat of eternal life and how woman's heart is an aid to man in making a heaven of this world. A lover of heart's religion sings:—

"God hears thy fervent prayer, O longing heart,
And yet His love may keep thee waiting still
Until in meekness thou hast said, "Thy Will,
Not mine, be done."
And when through loss and tears, O vanquished heart,
Thou canst look up and say, "Thy Will is best,"
'Tis then God answers with His own sweet rest,
Each bleeding call."

The religion of the heart, therefore, solaces us in the district of instinct, sustains us in the continent of reason, and stimulates us in the sphere of inspiration. With hurtful reason and hateful justice, it has nothing to do. It fosters tolerance and sympathy. It is based on true faith, and it deals in true love. To instinctive youth its embrace is sponsal; to rational manhood, sisterly; and to inspired age, maternal. It contributes to amity among the senses, soul, and God. But even a man of inspiration cannot practise it until he is able to say with the poet:

"I have encountered pain and trial,
Griefs, disappointments, anguish, doubts, and fears.
Fate has poured out on me her chastening rival,
Melting my choicest pearls in acrid tears.
My warmest prayer has met with stern denial;
My rarest chaplets have been flung on biers;
But there's a saving anchor for the one
Who learns to say, "Thy Will, not mine, be done."

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It is beautifully described by a Sanscrit poet as to how heart's religion surpasses all virtues :

“ క్షమాతుల్యం తపోనాస్తి, న సంతోషాత్పరం సుఖం ।
నచతృష్ణా పరోవ్యాధి, ర్న చధర్మోదయాపరః ”॥

## Karma, Woman and Liberty.

BY

Mr. H. S. LeValley,

Editor, *Kankakee, Telepsychist.*

"The men of the hour at all periods are related to one another, by the telepathic bond of sympathy, that is established by the fact of the holding of similar ideas, that permeate our very atmosphere. Those first express who are the most impressionable, explaining the temporaneousness of inventions and discoveries. The truth is in the air and is soon known by all. And as the female element in man is the intuitive, the best index of the coming hour is that which makes for construction from an altruistic point of view, the conservatives being such from natural defects of character. Woman's desire for greater liberty, for intellectual attainments, for the ballot, for suppression of white slave traffic is only a working out of the great "Law of Karma" her desire for being better born, eugenics, and not to entail on innocent offspring. The sins of the fathers shows that altruistic spirit of prevention of the worse due to loving foresight that has ever been in that tender breast which serves as the shechinah,—the sanctuary of exiled unselfish love.

Two thousand years ago Rome sent her conquering armies to the four quarters of the known world—

"The east bowed low before the blast
In patient, deep disdain ;
She let the legions thunder past.
And plunged in thought again."

But in this new age, the whole earth is being quickened by the spirit of new conception of Christ, the fifth seal opened, and a great appreciation of the brotherhood of man exhibited. Due to evolution of the avatars who change the tenor of worlds progress, kindled anew is the pure flame of love, the doctrine of original sin and transmigration of souls, both identify the present man with the past, one indirectly, the other directly. Ultimately all spirit will be identical with substance, passing from the formed to the formless. And every vision is in a degree a result of a mental predisposal of the seer. The female element has ever been symbolized as the soul, not as matter but its potential essence, the within of space, its fourth and original dimension. Woman is the typification of divine love, as man is wisdom. The stable principal of evolution. Wisdom and love united gives us the perfection for which the race is striving, and we find man of the present less brutal and more altruistic and woman showing a greater desire for active participation in life, and a steadfast purpose to act the part of an itellectual helpmate, apprehensively edging in, she comprehensively attains, and ever

> "Waiting to strive a happy strife,
> To war with falsehood to the knife
> And not to lose the good of life."

## The Pariah.

To

THE EDITOR,

NEW REFORMER, MADRAS.

SIR,

Your leader on "the Pariah" in the December issue of your Magazine is quite appreciated by all resonable people and by stating the facts you have done justice, simple and pure.

I think you are right in stating that they formed the ancient Aristocracy of Southern India. It is my impression that they were the first settlers or the aboringal owners of the Dravidian country—more correctly Teruveda (the land of Lekshmi). In Travancore the Pariahs are below the Pulayas in social status. There are unfortunate people who are even more degraded and whose very sight is pollution. There is certain proof that they once ruled over the land. Not far away from the capital of His Highness the Maharaja of Travancore there is a Fort, called Pulayanar Kottai (புலையனார் கோட்டை) The honourific termination at the end of the word Pulayanar testifies that the suffix was in use in these parts long before the origin of the Malayalam tongue. About 13 miles from Trivandrum in the taluk of Neduvangaud there is a small village called Makotha mangalam, the village of the great Kotha. She was a Pulya by caste, but held regal sway over the place. It is said that her husband was a man of the Nair class.

The word Pariah is I think a causal name. Pari (பறை) in Tamil means to speak and பறையர் therefore means those that are spoken of. As the landed Aristocracy they were people of note and hence the name. The word Pulayar (புலையர்) meams the owners of Pulam (புலம்) or lands. It is generally supposed that the word is derived from புலால்—flesh, but I am not of that opinion.

Some of the caste Hindus are very uncleanly and their surroundings insanitary. It is by contact with people of cleanly habits they improve. It is because Pariahs are kept away from us they do not improve.

Anything that can be done to improve them will be welcomed by all right thinking people and it is possible to reclaim them and admit them into the hierarchy of caste in spite of what has fallen from Mrs. Anne Beasant.

T. PONNAMBALAM PILLAY.

## LITERARY NOTICES

"YOUTH AND YOGA," by Mr. R. Ramakrishna Rao.—We beg to acknowledge with thanks a copy of this excellent book for review. The author dedicates it to the heart competent to "Cheer and chasten him." In five chapters, he takes the youth through yoga into the precincts of Love. The facts are very clearly and charmingly laid before the reader. In our opinion the book is a very useful and instructive one and it ought to be in the hands of every truth seeker. The printing and get-up are excellent and throws great credit to the G. R. C. Press, Madras.

## EDITORIAL NOTES.

IT is a pity that lawyers have to live upon the quarrels of other men.

THE Chief Court of Punjab has issued a circular, restricting the number of lawyers in that province.

A QUESTION was once asked of King Yudisthira: "What is the most wonderful thing on earth? And the king replied, "Every day people are dying round us and yet men think they will never die."

IRRESPECTIVE of public appreciation or reward, we should do our duties for duty's sake. Otherwise we will not be held in high estimation by the public.

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RAMANUJA admitted Pariahs as worshippers into the famous Vishnu temple at Melkote in Mysore. There is no other instance of a Hindu temple which admits Pariahs into its precincts in the whole of India.

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LUCY A MALORY says: "We are stingy of Love and then we wonder why there is so little of it in the world. And yet we believe that Love is boundless—apart from ourselves."

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THE *New Age Magazine* says: "Appreciation is the Law of Opulence. Mother Fortune will bring her Horn of Plenty and empty it at the feet of those who appreciate her gifts, be they large or be they small. The man with a Crust of Bread is opulent if he Fully Values that Crust, and the Millionaire is poor indeed, if his ravishing eye runs from object to object in prurient desire for gratification."

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"AFFECTION, individual affection—the dynamic force which one personality arouses in another—is a thing which cannot be bought and can hardly be gauged—a thing so strong that money has no more effect upon it than it has upon the force of grantation," says the *Spectator*.

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"I AM glad that I shall not have any property to leave to my boys, of whom I have two," says President Taft, "but only a good character and pride in themselves and a good education; but for my daughter I am going to scrape together as much as I can give her and as good an education as I can, so that she may follow the lesson that I have sought to teach her, that she may marry only whom she chooses to marry and not because of circumstances. I think the most important education that we have is the education which, I am glad to say, is now being accepted, the industrial education that puts young men and young women in a position whereby they can by their own efforts work themselves into independence. If I were advising a young man in this country as to his future profession, I should say to him that that there was probably greater opportunity for real reward in assiduity, industry, attention to business, and scientific investigation in the profession of agriculture than in any other profession this country affords."

FURTHER the President says: "The tendency towards the country and country life is a tendency that we ought to encourage. It tends towards sane philosophical and quiet consideration of the problems of life. It takes out that nervous exhaustion of energy; it takes out the gambling spirit; it takes out the life of the citizen, that hurry and rapidity that carries men quietly to their grave and it makes for the happiness of individuals and families far more than any trade or profession that brings you into the great maelstrom of city life."

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WE congratulate Col. James R. Dunlop Smith, for the title K. C. S. I. that has been recently conferred upon him. He is a very popular officer and has rendered numerous and valuable services to India. A memorial has been proposed to perpetuate the memory of these good services, and large sums of money have been already subscribed.

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BY THE *New Reform* Scheme, India is entering into a new epoch of political history. It is high time that politics be shunted to the back ground and that a greater stimulus be given to the cause of Social and Religious Reform. It is only then we will be able to rise to the needs of the situation. The new circumstances require public spirit, high-mindedness, a sense of duty and responsibility, and a power of self-forgetfulness.

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IT is really surprising to know that Sir Balchandra Krishna has had a Prayaschit ceremony performed on the return of a relative of his from England where he had gone for purposes of Education.

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MR. MACAULIFFE has rendered a great service to the world by the publication of his great work "The Sikh Religion, its Gurus, Sacred writings, and Authors."

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IN welcoming the delegates to the National Congress, Honble Mr. Hari Kishen Lal, the Chairman of the Reception Committee said: "It is a welcome from a heart which has been anxious and uneasy for the last twelve months and if I may be excused the use of metaphorical language in this connection, I shall say from the captain as it were of a leaking, burning, and sinking ship, but from the captain of a crew small in number but staunch, faithful, and dutiful."

A MEETING of about twenty-one Hindu Clubs in Bombay was held on Saturday the 25th December last, in the compound of the bungalow of Mr. Sri Chowandas M. Natthubai, Gergaum, Bombay, to adopt measures to bring about a greater social intercourse amongst Hindus.

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IN connection with the fund for providing residences for poor Parsees in Bombay, the ceremony of opening two new buildings erected through the generosity of Bai Josbai Hormusji Dadachanji and Mr. Hormusji N. Cooper (of China) at Gilder Street, was performed on the 20th December last by His Excellency the Governor of Bombay. It appears that in Bombay 142 families or about 600 souls have been accomodated this way in good buildings. The two new buildings will accomodate 31 additional families.

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AN interesting ceremony was held on Friday the 3rd December in the house of Dr. P. K. Roy, the President of the Sadharan Brahmo Samaj, on the occasion of the initiation of Miss Ethel Stetson Colcord into Brahmoism by Pandit S. N. Sastri. Miss Colcord is an American lady, belonging to a respectable family, recently arrived in India.

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A WIDOW marriage in high society was solemnized at Dacca on the 10th December last with great *eclat*. Dr. Atul Chandra Roy, Senior Government Assistant Surgeon, gave away his widowed daughter, Srimati Labanyalata, in marriage to Babu Abinash Chandra Sen, son of Babu Ishan Chandra Sen, a leading member of the Brahmo Samaj. The ceremony was performed according to Brahmo rites. A very large and influential gathering came to witness the ceremony. There was a sprinkling of European ladies and gentlemen. The guests mumbering about 1,000 were treated to a sumptuous dinner. It is interesting to note that Brahmins, Baidyas, Kayasthas, Sahas, Namasudras and Mahamadens all sat together to dinner without any caste distinction.

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ON the same day another widow marriage was celebrated at Rajamundry under the auspices of the Rajamundry Hitakarmi Samaj between Sremati Manekyammal and Sreman C. Kesava Pillay, before a crowded audience of about 300 people. The bride and bridegroom are aged about 20 and 35 respectively and belong to orthodox Hindu faimlies of Hyderabad. The relatives of both the parties raised great objections, but the couple stood firm. This is one of the few instances of widow marriage in the high class Non-Brahmins communities of

Southern India and Mr. Pillay may be called the pioneer of his community in this instance.

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IN the course of his speech at the anniversary celebration of the Mangalore Depressed Classes Mission recently, Mr. B. Krishna Rao, B.A., B.L., the District Munsiff of Mangalore said pointing to the Panchama pupils: "These simple innocent children of God are not *patitas*, untouchables. The real *patitas* are those who are born under more favourable circumstances, having the opportunities of knowing the right and doing the good, abuse their powers and gifts. So, saying he touched the Panchama pupils and declared that though he was an orthodox Brahmin and that day was a festival day, it being *Navaratri* eve, and he would have to perform some religious ceremonies on his return home, he would perform them without bathing as he did not consider it a pollution to touch those boys."

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THE Theistic Conference commenced its proceedings on the 25th December at 5 P.M. Babu Benoyendranath Sen, M.A., the President, arrived at Lahore on the 27th. The same evening a public meeting was held at Raja Dhyan Singh's Haveli, Lalu Krishna Ram of the Punjab Brahmo Samaj welcomed the delegates. In his Presidential address Professor Benoyendranath Sen pointed out that economic and political progress of India is closely connected with the social, while every progress had its root in religion. Religion furnished all the tissues of life. Hence the need of a Theistic Conference. He pleaded for more reverence, charity, and righteousness, in all relations of life and for the spirit of worship which is the soul of noble doing. "True culture," he said.........is fearless. Let us therefore acknowledge our deep debt of gratitute to the great Western nation which has taught us science, arts, and intellectual freedom. It is only weakness of soul which feels nervous in expressing our obligations." The subsequent proceedings were conducted successfully.

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THE Social Conference met in the Bradlaugh Hall on the 31st December last. The Hall was full to overflowing and a large number of ladies also attended. H. H. The Tikka Sahib presided. The audience was twice as large as that at the opening of the Congress. Resolutions for the amelioration of the depressed classes by taking measures to multiply educational facilities, etc., were passed. The Ladies Conference came off at the University Hall. It was attended by over six hundred ladies and the Maharani of Partabgarh presided. The Presidential speech was in Hindi and covered a wide range of subjects. It dealt with female education, the position of women in domestic economy, women as nation-builders, and evil social customs. The Proceedings were strictly Purdah.

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THE Indian Industrial Conference held its Session at the Bradlaugh Hall, Lahore, on the 30th December, when a large audience including the Lieutenant Governor of Punjab and other prominent officials were present. The Maharajah of Durbanga presided and delivered an excellent speech.

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A REMARKABLE widow remarriage took place on the 25th December last in Poona. The number of gentlemen that were present was nearly 500 and that of ladies nearly 150. The bride Sonoobai Chaphekar comes, from a respectable family of Nagpur and is sister-in-law to Mr. Vamanrao Joshi, B. A., B.L. She is 22 years of age. The bridegroom, Mr. D. L. Saharabudhe L. Ag., Bsc., is a lecturer in the Local Agricultural College and a youth of 27 years. Many leading gentlemen and ladies were present.

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A VERY interesting marriage ceremony took place in December last at Ballygunj, Calcutta, the contracting parties being Mr. Birendra Chandra Gupta, Electrical Engineer, Kashmir State and Miss Ethel Stetson Colcord of Lynn, Mass., U. S. A. The bridegroom who is the 2nd son of Mr. K. G. Gupta, C. S. I., Member India Council, went in September 1903 to America and joined the Massachusets Institute of Technology, Boston, to learn Electrical Engineering. He stayed in America for four years, and after having duly qualified himself, came back to India in July 1908, and obtained the appointment of Electrical Engineer in Kashmir State on September 1908, his head-quarter being Srinagar. While in America, Mr. Gupta was engaged to Miss Colcord with the consent of his parents as well as of the parents of his wife. The bride joined Mr. K. G. Gupta in London and came out on board the same steamer with him. The wedding took place at the residence of Mr. P. K. Roy, at 7 Ballyganj Circular Road, in the presence of a small gathering of relatives and friends of the bridegroom. Among those who witnessed the ceremony were some Indian, European, and American ladies.........The marriage was performed under Act III of 1872—the Indian Civil Marriage Act—accompanied with Brahmo ceremony, and conducted by Pundit Shiva Nath Sastri : *The Indian Mirror.*

WE have received from the Founder Dr. Josiah Oldfield, a report of the Lady Margaret Hospital founded in 1903 for the purpose of demonstrating the value of fresh air and sunlight; the value of pure and natural food; the feasibility of connecting a London center with a country hospital. It has been a great success. As it treats a good many poor patients, the management will be grateful for any donations to extend its good work. Address the Lady Margaret Hospital, Bromley, Kent, England.

365 DAYS of fasting life is the name of a handsome pamphlet of 48 pages written by Mr. Aumond C. David, 993, New Hampshire Street, LosAngeles, Calif. This book explains the system of fasts and health which the author has practised and fully proved. For particulars apply to Mr. David.

THE Fifth Biennial Conference of Liberal Religion's of the World will be held in Germany in the summer of 1910. Up to this time the Conference went by the name of the International Conference of the Unitarian and other Liberal Religious Thinkers and Workers. But we understand that it will now be called the World Congress of Free Christianity and Religious Progress. This change we are told will render it impossible for Brahmos to take any part in the Conference.

THE *Morning Star* says that the aborignial tribes or inhabitants of America must have come from Asia. It points out that these people practised under certain conditions the rites of circumcision, baptism, and animal sacrifice. In Yucatan the primitive inhabitants knew of Baptism by a name that meant to be born again. When the Spaniards first invaded Mexico, their Catholic priests found a native knowledge of Christ and the God-head very similar to the doctrines of Christianity. Prescot refers to the symbol of the Cross which was found by the Catholics who accompanied Cortez as being common amongst the natives of Mexico and central America. There was also a ceremony similar to that of the Lords Supper, which was witnessed with astonishment by the invaders. All this is wonderful and requires explanation.

# TOPICS FROM PERIODICALS.

## Rewards and Punishments, Praise and Blame, are Rational and Equitable, despite the Truth of Metaphysical Determinism.

EXTRACTED BY F. W. FRANKLAND FROM A SERMON ON "THE JUSTICE OF GOD," BY THE REV. J. G. McCORMICK.

"*THE GUARDIAN*," *December 30th, 1908.*

A MAN grows up in selfishness and vice. He defrauds his own father, spends his sister's money; but, being endowed with great ability and utter selfishness, succeeds in amassing wealth, while his magnificent constitution resists to a marvellous degree the inroads of his vicious habits. So he prospers both in body and in pocket. And in course of time he leaves his mother to die starving in a miserable hovel, and deliberately marries off his only daughter to an unmentionable blackguard. Now, if you wanted to describe such a man you would have to borrow your terms from those associated with the hereafter. His course of life is hellish; his mind is the mind of a devil; his conduct damnable. But he lives to a good old age, and dies rapidly and peacefully, and without a twinge of remorse. Now, if there is no judgment hereafter, where does the justice of God come in with regard to man? It is no good to say that the Judgment is going on now in his separation from God. He *wants* to be separated from God. That is his *desire*. A punishment is not a punishment unless you feel it to be one. You may forbid your child to go out, as a punishment. But, if he happens to dislike going out, it is no punishment to him. No. Unless there be a Judgment to come—a settlement, a *rectifying* of things—this man will get off scot-free. He breaks every law of God and man, and *is actually the gainer by it, unless there be a Judgment.* It is only one illustration out of thousands which occur to our minds. The fact is, my brethren, that there are so many things which are wrong in this world, so may injustices, so much triumphant vice and miserable virtue, so shameful and yet so successful an enslavement of man by man, that if you once concede that God is just, not only broadly in the government of the world, but absolutely and always, even to the individual, it seems to me that there must be a time of settlement hereafter, when things shall be *put straight*.* Concede that God is just, and you must concede also a Judgment to come.

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* It therefore follows that unless the altruistic are *rewarded*, relatively to the non-altruistic (or the non-altruistic *punished*, relatively to the altruistic) the latter will *pro tanto* have an unfair advantage over the altruistic? The justice of *rewards and punishments* for moral goodness and badness respectively is therefore established. Further, in the course of evolution the unique quasiaesthetic sentiments of *approval* and *censure* have come to be excited by the exhibition of moral goodness and badness respectively in a conscious agent. We now see that the *expression* of those sentiments by way of reward and punishment respectively to such an agent, is perfectly just. It therefore follows that the rationality of *entertaining* such sentiments is quite independent of what metaphysicians understand by "Free Will," and that Metaphysical Determinism no more annihilates Merit or Guilt than it destroys the incentives to action. Logically, the contention (which seems, unhappily, to be endorsed by the immense majority of master-minds) that metaphysical "Free Will" or Indeterminism is a *sine quâ non* of moral responsibility, would involve a denial of the

## February.

By

Mrs. I. F. MAYO.

1. To believe that God made many of the lower creatures merely for prey, or to be the slaves of a slave, and writhe under the tyrannies of a cruel master—that He created and is creating an endless succession of them to reap little or no good of life but its cessation—a doctrine held by some, practically accepted by multitudes—is to believe in a God, who, so far at least as one portion of this creation is concerned, is a demon.

GEORGE MACDONALD.

2. Happiness is the result of harmony between our wants as creatures, and the world without: peace is the harmony between us as spiritual beings and the Father of our spirit.

DR. NORMAN MACLEOD.

3. We owe justice to men and grace and benignity to other creatures that are capable of it. There is a certain natural commerce and mutual obligation between them and us,—neither shall I be afraid to discover the tenderness of my nature so childish, that I cannot well refuse to play with my dog, when he, the most unreasonably, importunes me to do so.

MONTAIGNE

4. I'm truly sorry man's dominion,
Has broken Nature's social union.

ROBERT BURNS.

5. I deprecate the use of the term, *higher* and lower creation. I would rather look at the universe as a whole.

HERBERT BURROWS.

6. Ask now the beasts, and they shall teach thee, and the fowls of the air, and they shall tell thee.

JOB, XII., 8.

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Biblical and Christian doctrine that an evil state of the *heart* is always and necessarily a state of *sin*. "Thou shalt *love* the Lord thy God with all thy *heart*,......," this is the first commandment, and the failure to fulfil it (by a being who consciously realises the supreme goodness of God) is, *ipso facto* and under all circumstances, *sin*. Yet, on the doctrine contended for by orthodox "Free Will" metaphysicians (of whom Mr. W. H. Mallock may be taken as the type), no blame should be attached to even a *hatred* of supreme goodness, unless such hatred has been endorsed by an act of *will*. These more orthodox metaphysicians make all moral and spiritual values (quite wrongly, as it seems to me) depend for their possibility on metaphysical indeterminism, just as—with a much nearer approach to accuracy—they make these values depend on the other two members of the Kantian triad, viz., God and Immortality. In sober truth, the beliefs in God and Immortality really are indispensable to any worthy view of life, but it is only a psychological illusion, as I hold, and a very comprehensible though subtle illusion, to imagine that spiritual values are dependent for their existence on the belief in undetermined or incompletely determined volitions.—F. W. FRANKLAND.

7. I never could learn by what right, nor conceive with what feelings a naturalist can occasion the misery of an innocent bird and leave its young perhaps to perish in a cold nest, because it has gay plumage and has never been accurately delineated, or deprive even a butterfly of its natural enjoyments, because it has the misfortune to be rare and beautiful.

SIR WILLIAM JONES.

8. It is useless to put your heads together, if you can't put your hearts together.

RUSKIN.

9. Dost thou dabble with botany or with the science of optics? What art thou about? Is it not a sweeter achievement to make a tender heart throb.

GOETHE.

10. An intelligent man will praise those studies which result in his soul getting soberness, righteousness, wisdom, and understanding.

PLATO.

11. We sufficiently discover in most of the works of animals, how much they excel us and how unable our art is to imitate them. We see nevertheless in our more gross performances, that we employ all our faculties, and apply the utmost power of our souls; why do we not conclude the same of them? Why should we attribute to I know not what natural and servile inclination, the works that excel all we can do by nature and art combined?

MONTAIGNE.

12. A baby squirrel wandered into my life, and by its devotion and almost human qualities taught me the lesson of the unity of all life, and made me understand that the Divine Love watches the sparrow as carefully as the man. . . . A little helpless creature taught me my place in the universe.

W. J. STILLMAN.

13. My teaching is this, that the slightest act of charity . . . shall bring to the doer of it consequent benefit.

BUDDHIST SCRIPTURE.

14. They are little gude that the bairns and the dogs dinna like.

SCOTS PROVERB.

15. It is delightful to know that something is happy.

RICHARD JEFFRIES.

16. To him who has understanding, another's tragedy is as great as his own.

E. GIBSON.

17. In how few eyes of men can we behold
Enough of love to make us calm and bold?

FABER.

18. If the action, way, kind of life, lowers and belittles the soul, it is not the right one.

TOLSTOY.

19. Treat the beings beneath you, as to would wish to be treated by beings above you.

FRANCES POWER COBBE.

20. The Lord shall be King over all the earth: in that day shall the Lord be one and His Name one . . . . In that day shall there be upon the bells of the horses "Holy unto the Lord."

ZECHARIAH, XIV., 9, 20.

21. The animal world shares and will more and more share in the geniality and mercifulness which the Lamb (God's love) is infusing into the human soul. The Societies for the prevention of cruelty to animals and the earnest rebuke which the vivisectionists are receiving, are signs that the Lamb's life is becoming the life of men.

JOHN PULSFORD.

22. If children at school can be made to understand how it is just and noble to be humane, even to what we term inferior animals, it will do much to give them a higher character and tone through life.

JOHN BRIGHT.

23. A good man will take care of his horses and dogs, not only while they are young, but when old and past service.

PLUTARCH.

24. Going uphill, whip me not: going downhill, press me not: on level ground, spare me not: with jerking rein, worry me not: when you are angry, beat me not: shut in stable, forget me not: of air and water, stint me not: of hay and corn, rob me not: with brush and sponge, neglect me not: fatigued or hot, then wash me not: of dry, soft bed, deprive me not: and sick or old, desert me not.

THE HORSE'S PETITION.

25. Cruelty to animals is the characteristic vice of vulgar people.

HUMBOLDT.

26. Cruelty to animals naturally indicates and promotes a habit of mind which leads to cruelty to men.

LECKY.

27. Thus saith the high and lofty One that inhabiteth Eternity. . . Is not this the fast that I have chosen? to loose the bonds of wickedness. . . to let the oppressed go free. . . Then shall thy light break forth as the morning, and thy healing shall spring forth speedily, and thy righteousness shall go before thee: the glory of the Lord shall be thy reward.

ISAIAH, LVII., 15; LVIII., 6-8.

28. In one soft note and long
Gather our sense of wrong—
Rise up, O lark from the clod.
Up, up, with soundless wings—
Rise up to God! rise up, rise up to God!
Tell Him these things.

ROBERT BUCHANAN.

# THE NEW REFORMER.

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## TO A GENEROUS FRIEND.

BY

THE EDITOR.

Oh Lord, a name illustr'ous is thine own!
Thy hand like heaven's benevolent cloud,
A good did drop upon my heart, endow'd
With love so warm that there have now o'ergrown
Roses of real gratitude, full blown.
Sweet thoughts and prec'ous memories o'ercrowd
And buds of feeling, loyal, spring so proud
That it is now with ambrosial joy o'erflown.
Therefore submissive in thy hand I lie
And feel that it is the best I can do.
My heart no longer free, to thee doth hie
In highest jubilee, never to rue.
Great joy and thanks e'er more shall be the treat
Until this loving heart shall cease to beat.

## The Inefficients.

BY

Col. T. F. Dowden.

INDUSTRIALISM carried on under free Competition results in individual effort to secure largest earnings with least expenditure of physical or mental effort. Those with sharpest wits, strongest determination and most healthy constitutions rise to the top, and are the fittest economical instruments for the national work and the individual employer; they deservedly command the highest wages. Work is expected of them, and undoubtedly rendered at high pressure; permanence of employment is assured to such efficients.

But as a natural consequence many workers fail to keep pace with the strain. Energies become relaxed with advancing years of toil. Youthful aspirants for employment, with perhaps less experience, but obtainable at lower wages press themselves on the employers, and the older hands are dispensed with, till it becomes a common saying that a man is too old at forty to continue to find employment. Then what is to become of these men?

Attempts have been made by the Men's Unions to artificially counteract the effect of competition for employment, by prescribing minimum rates of wages which it is sought to force on employers; also by limiting the amount of work a man may do for this wage, and by other restrictions, more or less diminishing the powers of employers to engage in profitable undertakings in competition with other employers.

In recognizing the faultiness of such efforts, which are alike unsatisfactory to the Employer and the Workman, a vague notion arises that by Universal agreement Competition of all descriptions can be grappled with, and Demand and Supply regulated, which to be effective must evidently be directed by some single all-seeing and all-wise authority whom all will respect and obey.

Agreement on such Communistic or Socialistic lines however does not appear to be likely. No two persons are often to be found who can agree to a common course which would sink their individuality altogether. How much less then is a Parish, Country, Kingdom or all the countries of the World likely to accept the idea? Yet without this agreement Competition cannot be extinguished.

Evidently the Socialistic propaganda which proposes to entirely substitute Collectivism for Individualism carries its own condemnation, and must in the end be repugnant to the feelings and aspirations of Humanity; it would put a stop to Industrial development. The prospect of the comforts of modern civilization to which humanity is partial, and which forms the stimulus to exertion to obtain them, would vanish on a near approach of Socialism like the Mirage of the desert. For without there were public savings, there would be nothing wherewith to employ; the bulk of populations would disappear and the small remainder subside on to the land.

It is however intelligible, that from the strenuous environment of Industrialism in which the workman lives, he should look about for remedies to what seem anomalies in the social arrangements. But if a limitless competition is at present the destiny of man, it is yet within the power of man to devise some auxiliary Collective system by which the less efficient can be assisted, without hampering individual employers by forcing them to pay impossible wages to such inefficients or handicapping them in the universal competition to supply commodities.

If a man is at his best below 40 but cannot keep his employment after that age at the wages he was getting without loss to the employer, then he should be in a position to accept lower wages and fall back on a supplement from his Provident fund.

To the Provident fund a contribution is due from the Employer owing to the System of Competition which has secured the best services of the Labour Market. A contribution is due from the employé out of the higher (than the average) wage he has secured. And a contribution is due from the Public which has consumed articles cheapened by the Competition which has ruled both Employer and Employed.

One of the standing troubles of the agricultural farmer in England is the difficulty of getting cheap labour owing to the rural population being attracted to the towns. It would appear reasonable that, men over 40 or 50 found too old for the Factory, should find some employment on the land, if they are really fit for anything at all.

A socialism which looks into all these sorts of questions has every thing to recommend it.

With every effort made to supplement the income earnable by the declining inefficient, and to continue some form of employment to him, the costly system of poor relief might possibly be reduced.

But in the end of course we come to the aged and the incapable from whom no work can be expected, and a gratuitous provision for these has already been made in England in a way which should tend to make them acceptable inmates of private homes and thus to keep them out of the work houses.

## The Zest of Life.

BY

Revd. EDWIN GREAVES.

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LIFE is one of the most comprehensive words we have in the English language, standing as it does for the totality of human experience. The word is used in various senses by different writers; it has its narrower and its broader interpretations. Sometimes it is used to signify that mysterious something by which the vegetable and animal kingdoms are differentiated from the mineral, or, again, it may be intended to designate that which is peculiar to the animal in distinction from every activity which has nothing of the nature of sensibility in it.

We would here use the word in its highest sense, in its richest and fullest sense, as indicating that activity in man which is not only conscious, but is reasonable, intellectual, spiritual. In it memory and hope are potent factors, and in each individual gathers into a focus, and in a sense unifies, the whole range of the experience of the individual. It treasures up the past, it experiences the present, and greatly concerns itself with the future. As a matter of fact the present is rather a name than a reality, it is simply the meeting point between the past and the future. The past lives with us now, not only our own individual past, but we are what we are by reason of the experiences of countless others in various ages. The future has not, it is true, yet entered into our actual experience, and yet it often colours and dominates our lives. By our anticipations of that future the whole aspect and hue of life are changed. Though yet unexperienced it may transform the present into heaven or hell for us.

It is difficult to decide how far human beings possess any truly spontaneous activities by which they can mould their own future, for at any moment of our lives we are so greatly the outcome of a past in which many influences from without have left their traces. Yet life does seem to possess something of the nature of spontaneity, it is not *merely* a response to stimuli from without, whether those stimuli be material, or the ten thousand influences which bear on us through human beings who have affinities with us, but has its own reservoir of at least volitional power by which it can mould, to some extent, at least, its own future.

The range of life's meaning is beyond our full comprehension, it is crowded with actualities, it is fuller still of possibilities. There is a sense in which life may be said to include the whole universe and God; not, it is true, in their objective reality, but in the only way in which they have reality and meaning for us, namely existence as part of our conscious experience.

It is exceedingly difficult to fathom the depths of meaning which are included in that word "experience." No illustration can adequately set it forth. Some thinkers have treated it as though it were just a reflex of the totality of things and events outside ourselves. but any such view does not meet the case. The determinist theory of life does no justice to the variety of human experience, it does not sufficiently account for the well-nigh boundless variety of the "reflections" which the same circumstances produce in different individuals. It is true that this illustration of "reflection" as explaining human experience might suggest the possibility of *some* of the differences of experience, but not of the whole of them, nor the *full* account of any of them. The determinist drives the difficulty further back, he does not dispose of it. The same things may be differently reflected in two reflectors which are quite similar. Difference of standpoint may effect this. A photograph of a city taken from across the river is not the same as one taken of the same city from a balloon. Very much, however, is due to the reflector itself. The hue of the reflection may be greatly modified. A looking-glass reflects the colours of an object as they appear to the eye, but in a coloured glass all are modified. It seems to me that I can remember, as a child, watching the street-scenes of London as they were reflected in the huge coloured glass bottles which are often found in druggists' windows. There was not only the change of colour of the objects, but the double concavities of the bottles (perpendicular and horizontal) made of the ordinary scene something suggestive of goblin land. There were horses with tremendous heads and diminutive bodies, men and women with the feet of giants and heads as small as pins, features twisted and distorted beyond recognition. Yes, there are reflections and reflections, and not a few of them deflections. In the reflections and deflections which constitute so much of human life, there is not only the coloured glass of our idiosyncrasies to account for our differing experiences, not only the twists and prejudices and perversities, corresponding to the convexities and concavities; but we pick and choose what we shall reflect, and when we have chosen we re-cast the reflection and often greatly modify it before we weave it into our experience. Even that which is reflected on the retina is not necessarily reflected in the same way in the conscious mind. We see a crowd of people, the whole crowd is reflected in the retina, but it is quite possible that we may have really *seen* but one person; interest, or love, or, possibly, hate, may have led to our exclusive attention to one person in the crowd, all the others were, *for us*, as though they had not crossed the field of vision.

All this may seem far removed from the subject of this paper, such considerations may appear to have nothing to do with the Zest of Life, which suggests, not complicated mental processes, but rather spontaneity, the response of the child-like mind to a fresh and joyous world, the echo of an answering spirit to nature's harmonies.

But we are at once faced by the fact that this same world with its beauty appears to many who find little of joy and beauty in it, that which is passing fair to some, to others is devoid of interest, what is music to one is only sound to another, it may even seem to be discord. The Zest of Life may be dependent, to no small degree, on circumstances, but is not wholly the outcome of circumstances. To one there is something approaching to wild joy produced by the rolling peals of thunder and the lightning flashes of dazzling beauty, the effect of these on another is to produce nothing but terror and strain. We speak about a *smiling landscape*, but it is man who does the smiling, not the landscape. Some traveller will speak of the thrilling interest of a busy scene in a foreign city, but there are thousands who move about in the busy scene, who get no thrill, they do not find it interesting even. It is the observer who supplies the interest and is responsible mainly for the thrill which he experiences.

If we would experience the zest of life we must supply much, we must, at the very least, be in the right frame of mind to enjoy it. Possibly the philosopher is less able to enter into the experience than a little child. Why? Because the philosopher has in his mind the thousand perplexities and difficulties of life, memories of the past, and dark anticipations about the future, which colour the present; the child with a free mind can respond to the brightness and freshness around, he has no painful memories and anxious forebodings to cloud them. He revels in the Spring, and thinks not of the Winter days to come. There is no thought about the clouds and rain of to-morrow, he enjoys the sunshine of to-day. He ponders not on the fact that flowers will fade and die, but only knows that they are bright and beautiful to-day.

The question arises can this zest of life be experienced except in childhood? Yes, it can. It is experienced by not a few. It is not the zest of the child, but it is as real, and fuller and larger. It is true that it may vary in intensity, it may at times "burn low." There are some who enjoy this zest mainly through their natural temperament, but in many cases this is not the zest which is to be most coveted, it may be possible to them only because of the narrowness of their outlook, and their childish unconcern about the breadth and meaning of life. It may spring from a happy-go-lucky indifference to the larger issues of life, a want of thought about the weary loads which weigh down so many of their fellows. It may mean simply the shallow joy of the giddy soul laughing in the gleam of sunshine, it may even be the delight of the idiot who can enjoy the sight of a burning city.

The zest of life should mean something far different from this. What are some of the necessary conditions?

1. In the first place there must be the open mind, "a mind at leisure from itself." There must be the readiness to observe and enjoy all the beauty and the sweetness which are present in the world around us. Not the closed eyes and introspection of the ideal saint of India, but the quick eye to "see every precious thing," to take a keen interest in the world which is *instinct* with God. Not the narrowed but the broadened vision. Some people find life "miserably dull," others, in the same circumstances, find it intensely interesting. Why? Because they *are* interested, they lay themselves out to interest themselves in others besides themselves. They have open eyes, and open minds, and open hearts.

2. For the zest of life, however, it is not sufficient to be interested in the same way in which people are interested in novels and newspapers. It must be an *active* interest. We need to enter sympathetically into the lives of others, to live and die with them, in a sense. How richly and fully do the men and women live who make the joys and sorrows of others their own. Let it be realized that it is not only *public men* who can thus enter into and participate in the lives and destinies of others, there are very many who are not heard of outside their own immediate neighbourhood, and yet they are living this larger life. It is not necessarily the range of life which regulates the zest, but the intensity of it.

3. But is not this interest in life likely to become a *painful* interest at times? Undoubtedly it is. Zest and pleasure are not equivalent terms. While the world is what it is no one has a right to experience unalloyed pleasure. The mere pleasure-seeker generally fails miserably to maintain the zest of life, and deserves to fail. Pleasure cloys, zest may be maintained as long as life lasts. It is not the sunshine and the sweet that constitute the zest of life, it is the readiness to face life with its bitter and its sweet, to be prepared to

meet the storms, as well as to sail in fine weather. If we would experience the true zest of life we must launch into the deep, and not for ever be paddling on the sands by the marge. It is strenuousness and intensity that give zest to life.

4. Is not an element of hope necessary also? Some, indeed, fight a losing game pluckily, some struggle bravely when all hope of victory has gone. But if right be right, and God be God, surely we may expect to enjoy the sustaining and inspiring hope that right must triumph at the last. The zest must fail if God be not, or be unable to bring His purposes to a glorious issue.

There are religions which are pessimistic and others which are optimistic. Christianity is essentially optimistic. It opens out boundless possibilities for the zest of life. It has its message of joy for each one, it bids him go on his way rejoicing, it gives zest by enlarging men's interests. Did religion ever propound such a broad interest as that involved in Christ's command to His disciples,—Go ye to all the world and tell the Good News to every creature? Then again how wonderfully is the lesson taught that we are to share the sorrows and sufferings of others, not taught as a precept merely, but illustrated in the incarnation, by Him "Who bare our sorrows." And how abounding are the assurances that the final victory is sure. Christ lived, and then died, but lives again, because He lives we shall live also. Paul's life was a very hard one, but with what zest he lived it, "More than conquerers through Him who loved us" rings through his writings.

Browning's last verses published are clarion words about this subject we have so briefly been considering:

One who never turned his back but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake.

No, at noonday in the bustle of man's work-time
Greet the unseen with a cheer!
Bid him forward, breast and back as either should be,
"Strive and thrive!" cry "Speed,—fight on, fare ever
There as here!"

## The War Cry.

BY

Mr. JEAN ROBERTS, Oxford.

I

OPEN our eyes, O Lord, that we
Our strong Guard of defence may see,
Thine Angel hosts of ministry.

II

Open our ears, that we may hear
Thine Angels' pæon sounding clear,
Proclaiming that their King is near.

III

Open our lips, our tongues set free
That we with Heaven's own hierarchy
May raise our war cry praisefully.

IV

Open our hearts, love's citadel,
Wherein the King of Love should dwell;
Then, JESUS, come! Emanuel!

## Should We Avoid Pain?

BY

Mr. J. D. A., Cambridge.

ONE of the most marked results of advancing civilization is the abundance of contrivances for escaping pain. Not only is there the growing army of temporary anæsthetics, but the surgeon and the physician can effect lasting cures in cases of disease which only fifty years ago would have been hopelessly incurable. We all regard health of mind and body as the greatest of earthly blessings. In the case of our fellow-humans, in the case of our fellow-beings in the animal creation, we can only rejoice that science has brought about a diminution of suffering and increased opportunities for health and enjoyment. We all feel that we ought to shrink from inflicting pain on others, though even in that sphere punishment is sometimes a duty, and the reluctance to cause distress may become cowardly and cruel. It is cruel to shoot a tiger: It is still more cruel to allow a man-eater to pursue his homicidal career. There are still, and there will probably long continue to be, human beings who can only be deterred from hurting others in person, property, or good fame by painful punishment. The problem is even more interesting and difficult when it is one that affects ourselves and our own capacity for endurance of pain. Nowadays we resort to anæsthetics to save ourselves from pangs by no means unendurable. A whiff of gas enables the dentist to extract a tooth without the consciousness of his patient. Is it well for our moral strength to shrink from the comparatively slight exertion of courage which enables us to endure the extraction of a tooth without an anæsthetic. The other day a friend of mine in Paris was prevented from meeting a somewhat pressing engagement by a severe attack of sciatica. He sought the aid of a physician who said that he could not immediately cure him but that he could give him a drug which would enable him to keep his engagement. The sufferer gladly accepted the remedy and got almost immediate relief. He was able to do the work required of him. Yet he is haunted by doubts whether he ought to have grasped at so facile a solution of his difficulty. Ougbt he not to have overcome his pain by sheer, force of will, since, after all, the agony he suffered did not cloud his intelligence or weaken his power of volition? He did not believe that pain is always a necessary discipline, since it is often a hereditary disability. It is right, he felt, to cultivate all our powers to the utmost, to train mind and body to work smoothly and happily. Pain is a hindrance not only to happiness but to usefulness. Nay, to be happy is to be useful, since it adds to the happiness of all of us to see happy faces about us. But to have recourse to anæsthetics and medicines may induce mental and physical cowardice. Was he right?

Personally, I venture to think that he was wrong. It is cowardice, certainly, to shrink from a kind or a useful action merely because it may cause us loss or pain. But surely we have no right to endure pain avoidable by innocent means which do no harm to others, merely because we hope that the endurance may strengthen our moral fibre at the expense of physical discomfort. We must remember that there is such a thing as the "luxury of woe," a sort of perverted satisfaction in suffering, which is selfishly indifferent to the fact that such suffering may diminish our usefulness to others, and will, in any case, be painful for others to contemplate. It is a duty to endure unavoidable pain cheerfully and courageously, not so much because such endurance brings the reward of alleviation as for the sake of other people. But if it is our duty to avoid giving pain to others, it seems to follow that we have no right to refuse any harmless escapes from pain in our own persons. It should be our principal study to be cheerful and optimistic, because these qualities only go with unselfish regard for the happiness of others. The man who worries and frets over petty hindrances is usually a selfish fellow or not in sound health of mind and body. If he should shake off such impediments to social service, he should also, surely, use the alleviations that science supplies. The man who refuses to do so might just as well deliberately eat indigestible things in the hope that the resulting discomfort might be of moral benefit. It is best, surely, not to be too curious as to our own sensations, or, if we think of them at all, to think of them as affecting other people. My friend swallowed his potion and was able to perform an engagement which affected the business and comfort of others. Why not? Do what we will, there will always be plenty of pain and disease in the world. There is an instinct in us which bids us avoid pain, and out of this has grown the modern philanthropy which forbids us to inflict pain on others. Asceticism is better than selfish hedonism. But hedonism itself may become a duty if it is practised in an unselfish spirit. If there is any excuse for the sufferings caused by war it is when these are endured in a spirit of unselfish patriotism, lest worse things befal our fellow-citizens or humanity at large. The harm of the lower pleasures is that they are selfish, and can often only be obtained by harming others. But the higher pleasures are higher because they are pre-eminently social, and enable us to give lasting and innocent pleasure to others. But even they, carelessly or excessively pursued, may hurt others. Hence, no doubt, the Romans, in whom the social instinct and urbanity were innate, were advocates of moderation in all things. They might not have approved of the saying that it is wrong to endure unnecessary pain, because that is to inflict unnecessary pain on others. It was not from the Stoics but from Christianity that we have acquired altruism. But their very laws show that they were ripe for the altruistic idea which Christianity brought into the world, and this was perhaps one of the indirect causes which brought about the rapid spread of Christianity in the Roman Empire. The social and civic aspect of Roman law and policy was essentially altruistic. The *cives Romanus*, for instance, might be of any nationality, and have all the rights and privileges of full citizenship. The race prejudice, the colour prejudice, which are so marked a feature of modern life, seems to have been very little felt in the Roman Empire, and even class feeling and slavery were robbed of much of their painfulness by the fact that even slaves could rise to high position.

Roman ethics, however, permitted suicide as a means of avoiding pain and shame. Our modern idea is that, as homicide is the worst of crimes, so is suicide often one of the worst, because most selfish, forms of homicide. A man often commits suicide to avoid obligations in which others are concerned. Obviously there are degrees of culpability in suicide, as in homicide. Plainly, a man can rarely, if ever, advise another man to commit suicide. Therefore the suicide must act on his own unguided impulse, usually governed by circumstances which may mislead his judgment. It would seem, therefore, that suicide is not a wise or justifiable means of avoiding pain. One of the conditions of our common existence is that we should do all that in us lies to avoid inflicting pain or death on others, and therefore on ourselves, partly because all that we do is an example to others, partly because the sight of our pain and weakness is painful to others. Our principal business is to wear a smiling face, to enjoy life in order to help others to enjoy it. None of us can be happy or unhappy alone. Therefore the man who is sound and sane in mind and body deliberately strives to be happy, just as he strives, if he does his manifest and elementary duty, to do all he can to make others happy. It is rather a matter of good manners than of abstruser forms of ethics. But it might easily be argued that the cult of unselfish happiness is a form of eugenics, since it tends to the health and happiness of the family first, and ultimately of the human race at large. An unhappy and worried parent is a source of unhappiness to his children and dependants, and the magistrate who is not only industrious but cheerful has cheerfully industrious subordinates. The general rule seems to be that happiness is a duty, because we can best help the happiness of others by being happy ourselves, by taking life cheerfully, by not demanding more of men and things than they can supply, by being frankly grateful for the inexhaustible sources of pleasure which lie around us if we we only accept them. It is surely no more wrong to use an anæsthetic than to accept any of the other alleviations of the pain and boredom which are terribly near at hand if we are of a melancholy or pessimistic temperament. The best and most lasting of pleasures are those which we can share with others. We cannot share them if we cannot enjoy them. We should avoid unnecessary pain, therefore, for ourselves, because we should avoid inflicting pain on others.

## Christ and Indian National Life.

BY

MR. S. K. RUDRA, M.A.

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THE scribe instructed unto the Kingdom brings forth out of his treasure, things new and things old. To-day the scribe in India must bring forth things new, for while in former times educated India was busied with metaphysical inquiry, to-day it is occupied with national ideals. The Christian message must meet this new turn of Indian aspiration, if it is not to beat the air. For it is a fact of recent history, as certain as the fact of the Renaissance in Europe, that in the past five years a wave has passed over the whole of Asia, a wave of political consciousness, and in India this consciousness has developed new activities, whose symbol is to be found in such words as Swadeshi and Swaraj. The problem of surpassing interest in every centre of educated men is this:—What shall we do in order to build up the Indian Nation and nothing less than the Indian Nation—one single and glorious entity, corresponding to its geographical integrity and embracing all its inhabitants, though of diverse speech and inheriting diverse traditions?

The picture of a future India united in itself, one in counsel, one in action, millions but one, is a picture which cannot but fire the imagination of the children of the soil. whose eyes are open. The picture of the people of India living a life of widely diverse, but organized activity, ministering to the needs of one another and contributing to one harmonious result, self-determining and self-conscious, is a picture worthy of being most lovingly and sedulously cherished. Instead of the present strife, we shall have unity of purpose, instead of the present dissipation of energy, we shall have the multiplication and conservation of energy—energy all directed to maintain the manifold life of India, so that it may fulfil its destiny among the nations. India of the future will then be a new India, one complete whole, to which all its conflicting elements will have contributed to make it strong, respected, and fearless; and not as now an object of compassion and pity to some, of derision and contempt to others, and of no real significance to the ruling powers of the world, except in so far as it can contribute to their diplomatic relations and national pre-eminence. How is the India of to-day to be transformed into the India of the future? How is the dream of educated India to be realized? These are the questions which absorb the attention of our educated men.

Three things are quite clear. First of all, most of the difficulties that stand in the way of the realization of the Indian patriot's dream, are of an internal nature, to be found among the people, and not external, to be found merely in the presence of a strong foreign Government. They are to be found in the social and mental texture of the people themselves. If the internal obstacles which prevent us from forming a compact unified whole are overcome, our national political existence must follow. This is the whole trend of Seeley's argument, expressed again and again in his great book, "The Expansion of England."

Secondly this work of overcoming our internal obstacles is our own work. And we must do it. Friends of light, liberty, and freedom, though they be foreigners, may lend us a helping hand, as they are doing to-day. History is replete with instances of how foreign help has aided in the growth of modern nationalities. But though help may, does, and must come from outside, a true Indian nationality will never be brought into existence, unless we ourselves think for ourselves, act for ourselves, and address ourselves to the task. Unless we both desire and take action to attain internal as well as external unity, the true Indian Nation, that is to stand and last, will not be born.

Thirdly, the one only force, that can accomplish this stupendous work, is love—love with wisdom, love with patience, love with knowledge, unceasing, unresting love, manifest in hard, intelligent, careful work, inspired by faith and hope, love conquering suffering, love baffled and yet striving and striving unto the end.

Before I proceed further, I should like to remark, that I cannot imagine any Christian, who can contemplate with pleasure the perpetuation of the political subjection of another people. To a true Christian, there are few sights more depressing than that of a whole people, who are in a state of complete political dependence, and there are few sights more inspiring than that of a people, who are completely self-governing and self-reliant. In the one case, we feel somehow or other, that the people have fallen short of what they were intended to be, and in the other case, that they have attained their end. I can therefore, as I have said, scarcely imagine any truly religious Englishman, who can view with scorn the longing amongst educated Indians for ultimate self-government and independence. He has only to apply the golden rule of Christ, and to desire to see in others that which he values in himself.

The political goal is in the far distance. Up to the present, one motive power of great significance has come into being, and that is love of Country, or, as we like to phrase it, "love of the Motherland.", This has done much. But can it do all? Can it unite, not merely a small body of educated and intelligent men, but the vast masses of the Indian population, who can neither read nor write? We must here go to Indian History for our answer, and the answer is plain. Religious movements have stirred the masses of India, stirred them as the wind stirs the leaves of a mighty forest. Religious movements have again and again swept over the land and changed the face of the country. They have done so, because they have appealed to the peculiar genius of the Indian people, to that which India stands for among the nations of the East. But a political movement, apart from religion, can never stir the masses. It will flicker like a brilliant flame for a short time among the educated, but die down again for lack of fuel. It is a religious movement, and a religious movement which contains in itself the forces of nationality, that India needs for its political emancipation. Only then can the aspirations of educated India be realized. If a great Indian Church can be formed, an Indian nation must inevitably follow. But is a great Indian Church even a distant possibility?

Let us first think of Hinduism, as it exists to-day, and see if the hidden forces of a progressive nationality may be found there. Let us take its broadest aspects—the aspects in which it appeals, not to the small body of speculative philosophers, but to the vast uncultured masses. Speaking in general terms, the badge of the Hindu Church to-day is idolatry and caste. Is it possible that such a church can hope to build up a nation on these lines in modern times?

First take idolatry. Is any lesson in history clearer than the demoralization to national life, which idolatry brings with it as a sure nemesis? We who study the Old Testament on modern critical lines, as the record of the moral evolution of a nation, can trace that historical lesson in almost every page; and perhaps the greatest thing the Prophets of Israel did for the human race as a whole, was to stamp this fact upon the consciousness of men as a *sine qua non* of progress. As long therefore as idolatry stands as the outward mark of popular Hinduism, that religion, great and noble as it is in its philosophy and speculation, can never be the practical working-force for building up a progressive Indian Nation.

Secondly take caste. Caste has been called the warp and woof of modern popular Hinduism, without which the whole fabric would fall to pieces. This is scarcely too strong a statement. Yet can caste, which has held down in permanent degradation, 50 to 60 millions of India's aboriginal and out-caste population, and excluded 70 millions of Mohamedans—can caste build up a progressive Indian Nation? Can the permanent degradation and exclusion of millions of one's countrymen be the basis of a growing and conquering Church? Can it be the expression of a united nationality? Caste, the colour bar of a past political order, caste, the essential feature of the present Hindu creed, can never be amalgamated with national sentiment of a modern type. Caste and modern nationality are absolutely incompatible conceptions. Caste cuts clean across the fundamental idea of modern citizenship, which implies equality of opportunity—the career open to talents. But caste does more than this, its very stronghold and central fortress is its marriage system. Eating and drinking regulations may vanish, but the marriage regulations remain. These constitute caste. Yet these very marriage regulations palpably violate nature's own laws on the one hand, and as palpably violate equal citizenship on the other. Premature marriage and enforced widowhood violate the first, the refusal of intermarriage between castes violates the second. If there are a few cases of widow and inter-caste marriages amongst the educated, yet at the same time thousands of the lower orders, by accepting the unnatural caste marriage conditions, are winning for themselves a position of respectability within the caste system. Thus caste though slightly breaking down at the top, is being rapidly built up at the bottom. The Census Reports give one clear verdict—Caste is on the increase in modern Hinduism and not on the decline.

We have, therefore, if we look to Hinduism as the Indian Church of the future, to face this situation. Caste and idolatry scarcely show any signs of giving way, except in quarters where Western Christian influences have been particularly strong. Remove those influences, and there is no guarantee that the old forces will not come back. Yet caste and idolatry break up the people and destroy the foundations of a true national life. They have no message for 50 millions of outcastes and 70 millions of Musalmans. For 120 out of nearly 300 millions of Indians they mean nothing but degradation on the one hand and exclusion on the other. There is something deeply tragical in the ardent aspiration for complete national independence coupied with the maintenance of the broad features of modern Hinduism alluded to above.

Is it possible then that the future Indian Church will be formed round orthodox Islam? The recent history of Turkey and Persia shows, that the orthodox Mohamedanism of those countries has had to give way to new democratic ideals. The Skeikh-ul-Islam is not the exponent of the successor of the Khalifas, but the mouth-piece of men, who are inspired by ideas of freedom and righteousness—individual, social, as well as national, imbibed directly from the countries of the West. Indeed the Mohamedan Church in these countries tends to approximate to-day, in a remarkable degree, to the social order observable in the European Christian Church. Authority is now practically transferred from the Khalifa and the Sheikh-ul-Islam to the democratic leaders of the people, whose ideals are other than those fostered by orthodoxy. Orthodox Islam in past times, it is true, created conquering races, but it is to be noted that it was not able to organize the social life of Mohamedan peoples on a permanent basis, while setting it at the same time on the lines of continuous progressive development. The sanctity it attached to the minute regulations of the Sacred Quran together with the ideal of marriage and womanhood it maintained, inevitably led to stagnation and decadence. Dynastic revolutions became incessant and family life was jeopardized. While force, vigour, daring, and enterprise were fostered, national stability and development were rendered precarious. The dissolution of Turkey and Persia has only been avoided by departure from orthodoxy, and this clearly shows that orthodox Islam cannot form the rallying point of a progressive Indian Nationality.

But apart from the experience of other countries, Islam in India itself has been put to the practical historical test. For many centuries Mohamedanism has prevailed in this land, but it has not tended to unify the Indian peoples for any length of time, except by the force of conquest. It has scarcely any common meeting ground with Hinduism, and the two creeds have become more and more mutually exclusive. The approximation made by the Emperor Akbar hardly lasted 50 years. That the orthodox Mohamedan Church should become the great Mother Church of India, nurturing her children in modern progress and enlightenment, is an impossible ideal; for it is inconceivable that Hinduism could ever so far give ground, as to be won over to Mohamedan ideas. It is inconceivable that Islam, with its purdah system and the position it gives to women, with its minute Quoranic regulations of a bygone age, could build up in India a progressive and united nation.

*(To be continued.)*

# THE "JOHANNINE" PROBLEM.

## A Few Thoughts relating to the Authorship of the Fourth Gospel.

BY

Mr. F. W. FRANKLAND.

*(Continued from our last issue.)*

## PART II.

The Fourth Gospel based on Recollections of Eye-witnesses.

*Extracted by* F. W. Frankland (with Annotations) *from* "The Grounds of Theistic and Christian Belief" (*by* Professor Fisher, LL.D., of Yale University).

We have now to test the character of the Fourth Gospel by a more detailed scrutiny of its contents. We have seen that, according to the theory of which Baur was the most eminent sponsor, this Gospel was the development of a theological idea, fervently cherished by the unknown author, yet appropriated by him from Alexandrian sources and interwoven by him both with imaginary teachings of Jesus and with allegorical facts likewise imaginary.

The first question is whether the narrative portions of the Gospel furnish a proof for this theory. Not to dwell on the strain which is required in so many instances to match the allegory to the narrative, the theory is confuted by the *abundant evidences of a distinct historical feeling and point of view on the part of the writer.* No critic has shown this more effectively than Rénan, despite his *à priori* incredulity in respect to everything that partakes of the miraculous.*

Before citing some of his observations, certain of the indirect indications that the Evangelist speaks from personal recollection may be pointed out. "And it was at Jerusalem at the feast of the dedication and it was winter. And Jesus walked in the temple in Solomon's porch" (x. 22, 23). *Why should it be mentioned that Jesus was in this*

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* Vie *de* Jésus, 13th ed. Appendice.

*porch? Nothing in the context called for it. How account for its being mentioned except on the supposition that the scene was pictured in the author's*[*] *memory?* Stating this fact, he must needs explain to heathen readers why Jesus walked in this sheltered place: "it was winter." The festival occurred in December. When Mary aunointed the feet of Jesus, "the house was filled with the odour of the ointment" (xii. 3). [†] A similar personal reminiscence is in John viii. 20. The brazen chests constituting the "treasury" the author [‡] had seen. The image of Jesus as He stood near them was stamped on his memory. *Why should he refer to "Ænon," where John was baptizing, as being "near to Salim"* (iii. 23)? *Why should he describe the pool at Jerusalem as being by the sheep-gate* [§] *as called in the Hebrew "Bethesda," and as having five porches* (v. 2)? *Why give the number of porches?* Chronological statements, some of them defining not only the day but the hour, are frequent. They come in, not as if they had been picked up to be wrought in, but *as a spontaneous reminiscence.* "It was about the tenth hour" (i. 39); "For John was not yet cast into prison" (iii. 24)—these are examples. *For what reason is Philip designated* (xii. 21) *as "of Bethsaida of Galilee," when the connected incident does not call for any such local specification?* What reason is there for adding to the statement that Pilate sat down in his judgment-seat the remark that the place "is called the pavement, but in the Hebrew, Gabbatha"? *What can this be but an instance of local description, natural in referring to a spot where a man has witnessed a memorable event? What*

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[*] Or in the memory of one from whom the author, directly or indirectly, drew information.—F. W. FRANKLAND.

[†] In the account of a landing of certain passengers from the *Mayflower* before the whole company disembarked at Plymouth, it is said that while on the land they filled their boat with juniper. The writer says of the juniper, it "smelled very sweet and strong," and "we burnt the most part of it while we lay there"—a feature in the description which shows of itself that he was one of them.

[‡] Or some one to whose recollections the author had direct or indirect access.—F. W. F.

[§] In this case the use of the *present tense* establishes a certain degree of probability (see Professor Blass's "Philology of the Gospels") that the narrative was penned before the destruction of Jerusalem by Titus in 70 A.D. This presumption, however, would apply only to the notes of the Ephesian John on which the existing Gospel was ultimately based.—F. W. F.

*reason** *for the mention of the visit of Jesus to Capernaum* (John ii. 12), *save as a personal reminiscence*?†

Whence came particulars, so exact, upon Philip, upon the country of Andrew, and especially about Nathanael? Nathanael belongs to this Gospel alone. I cannot regard traits so precise which pertain to him as inventions originating a hundred years after the time of Jesus, and far away from Palestine. If he is a symbolic personage, *why does the writer take the trouble to inform us that he is of Cana of Galilee, a city which the Evangelist appears to be particularly well acquainted with?*

*Why should our Evangelist speak repeatedly of Cana of Galilee, a small city, extremely obscure?* Why should he want to create, too late, celebrity for this little-borough, which certainly semi-Gnostic Christians of Asia Minor had no motive for remembering?

The whole passage from ch. i. to ch. iv. 2 appears to Rénan to be *stamped with tokens of historical truth. He mentions specially the topographical references.* Of ch. iv. 3-6 he does not hesitate to say that "*none but a Jew of Palestine who has often passed to the entrance of the Valley of Sychem could have written this.*"

*The verses vii. 1-10 are a little historical treasure.* It is here that the symbolic and dogmatic explanation is completely at fault. . . . After this, how can it be said that the personages of the Fourth Gospel are types, invented characters, and not *living beings in flesh and blood?*

(*To be continued.*)

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*It is believed that the masters of the use of *irrelevant* detail for heightening vraisemblance can be counted on the fingers of one hand. I can call to mind only three—Daniel Defoe, Sheridan Le Fanu, and Herbert G. Wells. This highest art of illusion is something very different from the insertion of graphic and interesting but strictly *relevant* details which is so marked a feature of some of the apocryphal gospels. And that seems to me the true rejoinder to the argument based on the apocryphal gospels in the recent work of Principal James Drummond, who asserts the apostolic *authorship* but denies the historical *character* of the Fourth Gospel. Aside from the masters of irrelevant detail whom I have named, the great geniuses of Literature—who can be extremely graphic and picturesque in giving *relevant* details, *i.e.*, details cohering in an artistic unity with the rest of the narrative—are very apt, when they *do* occasionally introduce an "irrelevant" detail, to be drawing on *actual fact* (sometimes autobiographical), as in the case of the "willow-wand" episode in George Eliot's "Adam Bede." The "relevant" detail often gratifies the natural curiosity of the reader by answering a question which that curiosity as naturally prompts, but the "irrelevant" one generally answers a question which no reader would have thought of asking.—F. W. FRANKLAND.

† See on John ii. 12 Dr. Dwight's note in the translation of Godet's *Commentary*. The passage in John reads, "After this He [Jesus] went down to Capernaum, He and His mother, and His brother, and His disciples; and there they abode not many days." The bare fact of this visit is stated *with no assigning of a motive for it, or of anything that occurred. To make anything out of this statement but a historical recollection is a desperate undertaking.*

Rénan is often struck with *marks of historical verity in the Gospel.*

## Keep Climbing.

BY

Mr. WALTER SCOTT HASKELL, California, U. S. A.

Why prate of ills that can't be cured ?
Why growl at life, and squirm ?
Before you are the butterfly,
You've got to be the worm.

No man of strength has ever raised
A burden from the ground,
Without he burst a button first,
Before his strength was found.

The cherries on the upper limbs,
Are there for you and me ;
But if we win we've got to shin
Up where the cherries be.

Don't pull a sour face, but laugh,
When Old Miss Fortune frowns ;
The fox ahead is good as dead,
When you are with the hounds.

If you can't laugh, why, smile a bit
When you feel 'bout to curse ;
'Twill help to light the path of right
Where things are not so "worse."

Look up old pal, and be a man,
Look towards the rising sun ;
Absorb the light, dispel the night,
Put darkness on the run.

## II

## All in All.

"All is matter !" cried I, when,
A youth of inexperience, found,
My sight no farther did extend,
My thought rose not above the ground.

"All is Spirit !" cried I, when,
A man of mature years I grew
Above the limits set by men,
Unto a higher point of view.

"All is Life!" I cried at last,
"And all are players in Life's game;
The seen, the unseen: both are one—
The rose as sweet whatever name.

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## Notes on The Devil* Part I.

BY

FREDERICK BARR., M.A.

1. THE first Objective view of the Devil in relation to human history is as a subtile Beast of the field. Gen. III 1.

2. The first Subjective view—as a slanderer of God, a Liar, and a sneerer at Law and Authority. "Yea, hath God said?" sneers the serpent. Gen. III 1-5.

3. The first lesson taught to the Devil in relation to mankind—was, that the Lord God was his master, and that the Seed of woman (Jesus) by the very heel he had bruised would bruise his head. "The head is a vital part, the heel is not." (Dr. Young, see Gen.)

4. The first lesson taught Woman by her fall was - not to parley with Beast or Devil however fascinating.

5. The first lesson taught Man by his fall was—to trust to, and turn to, the Lord God alone when tempted to sinful weakness by his love for woman—and as regards his wife, to protect her from tempters by constant care of her. Had Adam trusted God as Job did when tempted by his wife we may be sure God's wisdom would have found a way to gloriously deliver both without the expulsion from Eden. But God left Adam's will *free*, and Adam, as the typical man to all time, was weak as water in the hands of a woman. It required Devil and Beast in one to seduce Eve; but a weak woman sufficed for the fall of Adam.

The two names, Devil and Satan, I have taken for study as they are the Scripture names of the arch-enemy of mankind. He is shown as an Individual. I do not enter upon questions of various names, such as Lucifer, Beelzebub, and others, for that there are ranks in the unseen world as in the seen we are emphatically taught. The Socialism of politicians of which we hear so much has certainly not the authority of Holy Scripture. There must be Rank if there is to be Order. The point now before us is, that the Devil and Satan are one. This must be clearly grasped before studying the names. In India all are familiar with this thought, of the Evil One having many names with, at the same time, the underlying idea of Unity. When we pray "Our Father —deliver us from the Evil One" (as the original has it) we mean from the Evil Unity. That is, from many merged in one Evil Individuality we pray for deliverance. And why are we taught to pray—Deliver *us?* Is it not because perfect love, as God's is, would have us include in our petition our persecutors as well as ourselves? It would be natural and human to say, Deliver *me* from Evil. But it is divine to pray for our enemy. Therefore when we pray, Deliver us from Evil, we include the deliverance of whoever makes us sensible of being our enemy equally with ourselves. More could be said on this Evil Unity than would fill a volume but we must leave it unsaid and go on to note the distinction between these two leading terms, Devil and Satan.

### DISTINCTION OF MEANING.

Both names mean Accuser, but Satan means it in a more specific sense as *Adversary in a Court of Justice.* (So Parkhurst *Aylidixos*, also Cruden). Literally, Devil means one who throws (anything) through another, which exactly describes a *slanderer.* (See Dr. Young on St. Math. IV), Satan, or *Sathanas*, the Hebrew form, is loosely applied to any opponent. When Christ said to Peter, Get thee behind me Satan (St. Math. 16-23) it is simply as if He said, Get thee behind me, adversary. But the Greek word *Diabolos* is much more definite, and is comparatively rare in the New Testament. St. Mark uses the Hebrew form in referring to the Temptation; Sts. Math. and Luke the Greek. We find then that while both names imply Accuser, Calumniator, Adversary, the idea of *Accuser* is more prominent in Devil; *Adversary* in Satan.

### DEVIL.

So far as I have ascertained, the word Devil does not once occur in the Old Testament, and its use is comparatively rare in the New. This seems a somewhat startling statement. The word 'rendered' devils in the English version for the '*evil spirits*' of demoniac possession is *daimonia*, not diabolos. Did the Jews then not recognize a devil in their economy of life? Emphatically, yes. Reference to the devil in the Hebrew Scriptures i.e., the Old Testament, is in various *animal* forms. He appears to appeal to them primarily as a Beast. An unclean beast. Thus we have in the Old Testament :—

*Serpent*. Gen. III. *Crooked serpent.* Isa. XXXVII 1.
*Leviathan.* Isa. 27-1.
*Dragon*. Isa. 27-1.

*Dog.* Psl. XXII 10.

*Adder.* or *Asp.* Psl. XCI 13.

In the New Testament the animal forms are :—

*Serpent.* 2 Cor. XI 3 Rev. XII 9. XX 2.

*Lion.* 2 Peter V 8.

*Dragon.* Rev. XX 2.

Further, in the whole Scriptures, Old and New, the plural word 'devils' is not used: It is always in the singular number, with one exception. 1. Tim. III 11. Here the Greek "devils" is in our version translated slanderers, the translaters giving instead of the specific word its literal meaning—" thrusters through," or slanderers.

Further, we find that both in the Hebrew and Greek Scriptures the first beastly form in which the Adversary is spoken of is that of the serpent. I am justified in saying this, as, although only the beast is mentioned as the Tempter of woman, in the first book of the Bible, the last book, namely Revelations, explains beyond all doubt who he was. For the serpent, the "most subtile beast of the field." of Gen. III, is in plain terms referred to in Rev. XII, 9 as "that old serpent, called the Devil, and Satan," and again in Rev. XX, 2, there is the same.

### SATAN.

While the word Devil is specific or individual the word Satan appears to be a general term. The Adversary may be either devilish, human, or divine.

Let us look into the Scriptures for this.

In the Old Testament all the places where the word Satan i.e.; *adversary* occurs are the following—*Num.* 22, 22, 32 ; 1, *Sam.* 29, 4 ; 2 *Sam.* 19, 22 ; 1 *Kings* 5 4 ; XI 14 ; XXIII 25 ; 1 Ch. 21, 1 ; *Job.* I 6, 7, 8, 9, 12 ; II 1, 2, 46, 7 ; *Psl.* 38, 20 ; 71, 13 ; 109, 4, 6, 20, 29 ; *Zceh.* 3, 1, 2.

Now of these nine books we find that in—

(1) *Num.* the application is to the Angel of Jehovah.

(2) *1 Sam.* "lest *David* be an adversary."

(3) *2 Sam.* "The *Sons of Zeruiah*.........adversaries."

(4) *1 King.* 5-4. "neither adversary nor evil."

(5) *1 King.* 11, 14......" *The Lord stirred* up an adversary unto Solomon."

(6) *1 Ch.* "an adversary stood up against Israel."

(7) *Job.* I-II. "the adversary came also."

(8) *Psl.* They that render evil for good are mine adversaries." (In the Psalms adversaries stand for wicked men or *they that observe us with malice*).

(9) *Zech.* "The adversary standing at the High-Priest's right hand."

It is seen, then, that out of all these in the books of Job and Zech.
—the adversary is........................................................devilish.
*Sam.* and *Psalms*......................................................human.
*Num.* and *Kings*.......................................................Divine.

From this the Arch-Adversary of man is he who stands before the presence of the Lord, as witness the first account of him and the last in the Old Testament, namely, in Job and Zechariah.

[*We shall study Satan in Part II.*]

## EDITORIAL NOTES.

THE seven Rishis who were supposed to have been the original founders of the various sects of the Brahmins of the present day were Kasyappa, Atri, Baradwaja, Gautama, Viswamitra, Jamadagni, and Vashista. Of these Vashista and Viswamitra were Kshatriyas.

A MAN of any belief might be a Hindu, but the moment he gives up caste, he ceases to be a Hindu. What makes caste so important? The substitution of honest labour for caste will in due course relax its rigidity.

WHEN the selfishness of the higher castes and the stupidity of the lower castes disappear, caste will also disappear.

ABBE DUBOIS says: "In very early days, however, the separation between Pariahs and other castes does not appear to have been so marked as at present. Though relegated to the lowest grade in the social scale, they were not then placed absolutely outside and beyond it, the line of demarcation between them and the Sudras being almost imperceptible. Indeed they are even to this day considered to be the direct descendants of the better class of agricultural labourers. The Tamil *Vellalers* and the *Okkala-Makkalu-Kanarey* do not disdain to call them their children. But one thing is quite certain, that if these classes share a common origin with the Pariahs and acknowledge the same, their actions by no means corroborate their words and their treatment of the Pariahs leaves much to be desired."

AN *Arab proverb* says: "A man's true wealth is the *good* he does in this world. When he dies, men will ask what property he has left behind him, but Angels will inquire, 'what good deeds hast thou sent before thee?'"

"IT is an honour", said Solomon, "for a man to cease from strife, but a fool will always be meddling."

AMONG the last words of Alfred the Great were: "Comfort the poor, protect and shelter the weak and with all thy might right that which is wrong. Then shall the Lord love thee, and God himself shall be thy great reward."

SHAKESPEARE with his usual wisdom sums up the relations of man to man in a few memorable words of advice:—

"Love all, trust a few,
Do wrong to none: be able for thine enemy
Rather in power than use, and keep thy friend,
Under thine own life's key: be checked for silence
But never taxed for speech."

"THERE is no fool," said Cicero, "who is happy, and no wise man who is not."

THE *New Age Magazine* says: "Appreciate all the gifts God bestows upon you. Let thy heart respond in Prayers and Thanksgivings to the Giver of All-good. Then shalt thou align thyself to the Law of Abundance and cover thyself in the effulgence of the bounties flowing from the Cornucopia of Plenty. *God bestows upon those who Appreciate.* To the unappreciative he turns his back."

PRESIDENT FAUNCE of Brown University defines "Trade" as occupation for livelihood and "profession" as occupation for the service of the world. He further says: "Trade is occupation for joy of the result; profession is occupation for joy in the process. Trade is occupation where anybody may enter; profession is occupation where only those who are prepared may enter. Trade is occupation taken up temporarily until something better offers; profession is occupation which is identified for life. Trade makes one the rival of every other trader; profession makes one the co-operator with all his colleagues. Trade knows only the ethics of success; profession is bound by lasting ties of sacred honour." The legal profession is not a trade, but the inordinate desire for accumulations of wealth and the unhealthy competition existing in it have degraded the profession to that of a trade. It must be remembered that Courts are Temples of Justice and that lawyers are the Ministers therein.

THE Madras Christian College Brotherhood started by Professor A.G. Hogg is doing very useful work. It binds together all the young and enthusiastic spirits of the College, willing to make some self-sacrifice in the service of the country. The Brotherhood helps all worthy causes and gives itself up, to every kind of philanthropic work. To give an instance, the members of the Brotherhood, give some part of their time to teaching a couple of hours a day in the Panchama Night School recently opened. Much credit is due to Mr. O. Kandaswami Chetty for the interest he evinces in the school.

DEWAN BAHADUR R. RAGHUNATHANA ROW writes as follows to the "*Madras Mail*": "The Penal Laws of Travancore should be revised. The State is Hindu. The ruler is orthodox Hindu. The Laws of the State should necessarily be founded upon the Hindu Shastra. It lays down that none is born a Brahmin. When one is born, he is not a Dwija but a Sudra. He is born again after *Upanayanam*, a Dwija; then a Brahmin, a Kshatriya, or Vysia. He continues a Dwija so long as he is possessed of the character and his actions are consistent with his Dwijaship. As soon as he falls from them, he is no Dwija, and if he is a Brahmin, he is no Brahmin. If a Dwija ceases to be a Dwija, he is a Sudra or something lower than a Sudra. The High Court should be allowed to expound the Hindu Law and declare in its decisions these changes of *Varnas* so that the law for all classes of people may be enforced according to the Shastras. The High Court of Travancore should move H. H. the Maharaja to modify the Criminal Law consistent with the Hindu Shastra, so that the difficulty which the High Court lately expressed in the case of a murderer, who called himself a Brahmin may, not exist."

IN the November number of the *Nineteenth Century and After*, Lady Cox writes from an experience of twenty one years with our Indian fellow subjects to declare that the Government schools have been literally a curse and not a blessing in diverting Indians from productive industry and art to the hope of Government service as clerks and accountants. She thinks that a fundamental change may be effected by the Government setting the seal of its approval and encouragement on arts and crafts through the length and breadth of the land.

WE learn that a memorial edition of the works of Sri Sankaracharya in twenty volumes is to be issued shortly by the S. V. V. Press, Srirangam.

THE Anglo-Indian Temperance Association has deputed Mr. W. Campbell of the National Temperance League to now carry on a lecturing campaign on Temperance in this country.

KHAN BAHADUR M. AZIZUDDEEN SAHIB, Collector of South Canara, in the course of a speech at the Panchama School, Manglaore, recently said:—

"If India is to possess itself of a consolidated nationality it is absolutely necessary that the advanced classes should throw off their despicable selfishness, should discard their religious prejudices, and should stoop to pick up their down-trodden and less cultured brethren and elevate them to the proper level of civilization. As long as this is not done and the higher classes continue to mind their own good and to treat their less fortunate brethren with prejudice, contempt, and hatred, the formation of a nationality is but an idle dream."

MR. GINN, a wealthy Boston publisher, announces that he will devote ten thousand pounds annually to promote peace and he will assign two hundred thousand pounds in his will for this purpose. He intends to establish a school of peace with a large staff of lecturers.

THE Bishop of Madras delivered an admirable address at Hyderabad on "What India Needs for Her Welfare and Progress," in the course of which he said: "If there is to be a great change in political, social, and economic matters in India, there must be a corresponding change in the character of the people of India. I have often thought that those, who are foremost in advocating Reforms in India direct their attention far too exclusively to political problems and tend to ignore just those conditions upon which real reform depends. There has not been enough attention paid in the past to that gradual growth in the moral character which alone can make a change in the institutions really permanent and successful. I would emphasize the fact that the moral progress of a people must ultimately depend upon religion. The moral progress of a people depends on the purity and strength of its religion and what is true in all countries is surely true here in India. If you wish for progress in political, social or economic life, sooner or later you must face the religious problem. One of India's greatest needs is the scope for the individual. She wants leaders. This constitutes the great difference between England and India."

THE Reform Act Regulations have given opportunity for many a man who has not been known beyond their little towns, to try a chance for a seat in the Legislative Councils. Perhaps the title "Honorable" might have attracted so many. We want men who forget "self" in the interest of others. Ample evidence of the possession of this quality, beyond that of being a member of Municipal Council or Taluq Board is absolutely necessary.

IN the subsequent issue we shall give a short account of the various Conferences, etc., that were held at Lahore during the last week.

MR. RATAN TATA, the worthy son of a worthy father has given a handsome donation of Rs 25,000 towards relieving the Destitution of the Indians in South Africa and in aid of the struggle in which they are engaged.

IT is with feelings of deep regret that we record the death of Mr. Romesh Chander Dutt on the 30th November last. It is needless to say anything of his excellent work as an official and administrator or as politician. He was a voluminious writer. His lofty patriotism, and devotion to duty, his blameless life and character are the greatest monuments of the great soul.

THE series of lectures delivered in Bombay by professor H. B. Leessmith has been published in book form for the Government of Bombay by Messrs. Constable & Co. The volume is styled "Studies in Indian Economics."

JAIN Ladies to the number of 500 met on the 14th December last at Sholapur, Maganbai, presiding. Kankoobai, Sholapur spoke on Female Education with much effect. At night a large assembly of Jains and leading non-Jains of the District met in the Mechonochie Theatre when Professor Lathe Kolhapur spoke on the degeneray of the Jains.

Mrs. Walchand Kastoorchand Dharash gave Rs. 7,000 to the publication of ancient Jain Literature.

ELSEWHERE we pre-publish a portion of the last and instructive article on "Village Self Government in Baroda" by Mr. R. C. Dutt.

WE are exceedingly glad to acknowledge with thanks, the receipt from Mr. E. Subbukrishnayya, some social Reform leaflets, etc., published by the Theistic Endeavour Society which has for one of its objects the propagation of liberal ideas on social and religious subjects by publishing cheap literature. The leaflets are very useful and interesting and we recommend them to the careful perusal of all gentlemen interested in progressive thought.

THE *Vedic Magazine and Gurukula Samachar* is publishing a series of articles treated "The Social Organism." In the current issue, the article begins with the following observation :—

"Next the Veda declares that the Sudras, in the body politic may be compared to the feet in the human organism. It is a well known psychological fact that the feet are the least intellectual of bodily organs. They impart as little or no knowledge about the qualities of things unless they be of such a character as to be obtruded on our notice with a violent shock. The sole of the foot cannot even distinguish between a rope and a snake and so on." These statements are entirely wrong and all theories built upon them are false.

## ACKNOWLEDGMENT.

WE beg to acknowledge with thanks the receipt of an encouraging Donation from a "Friend" of the "NEW REFORMER."

## TOPICS FROM PERIODICALS.

### Village Self Government.

BY

Mr. R. C. DUTT.

The following portion of the article conveys a general idea of his scheme :—

If a selection is to be made at all, let us select an entire Taluka or Thana in each Sub-District, and create Village Boards in all the villages within that area. Let us invest these Village Boards with limited resources and limited powers, and entrust the Tahsildar with general supervision. Our Tahsil officers are veritable despots sometimes; we have taught them to criticise and find fault, not to build up and construct. We shall have to speak to them pretty plainly that their duty is not to find faults but to remove them, not to bully but to help, not to prove the Village Boards to be failures but to make them successes. I should be prepared for many village squabbles, for some scandals, for a few failures. But if the institutions failed generally in a Taluka, I would go so far as to remove the Tahsildar from his post. The institutions would not fail under his successor.

I would give small civil and criminal powers to Village Boards, the latter up to a fine of five or ten rupees. No lawyers should appear in Village Courts. Parties should bring their own witnesses, and no processes should issue. No records should be kept except a Register showing the names of the parties, the nature of the case, and the order. There should be no appeal, but the Sub-District Officer should have powers of revision in cases of grave injustice.

I would place primary school under these Village Boards. subject to some general rules laid down by the District or Taluka Board. I would empower the Village Boards to fix the hours of attendance to suit the cultivators, to limit the time to two hours in busy seasons, to allow long vacations in reaping and sowing seasons, in order to make the schools suited in every way to the ways and needs of cultivators and labourers. The Education Department with its high ideals and cast-iron rules would be horrified at the very sight of such rustic institutions. But if rural bodies are to manage their own primary schools, the control of the Education Department over the management must be carefully shut out.

A portion of the Local Cesses paid by each village should be allotted to that village for local public works. The sum will be small, perhaps a hundred rupees a year for an average village, but it will suffice to keep the village roads in order, and occasionally to cleanse a tank or a well. Special grants from District Boards for construction of new village works should also be made to the Village Boards, not to contractors. No plan or estimate should be called for, no sanction should be required, the Public Works Department should be barred out. A simple account signed by all the members of the Village Board, should be kept; and Revenue Officers, inspecting a village, would be able to judge if the money has been well spent.

It is needless to go into further details, as my object is to convey only a general idea of my scheme. But perhaps many of my readers have a wholesome dread for ideal schemes, and would prefer some facts and concrete instances. He then cites a few facts relating to the progress of village institutions in Baroda.

## The Indian Political Problem.

The Political Problem in India is a moral, religious and social problem. Some political reformers seem to be blind to this aspect of the question. The shameless scramble for separate representation in the coming Legislative Councils throws lurid light on the character of even many educated Indians. We suppose that the political reformer aims at securing self-government for India. It is possible that, so long as we Indians continue to be what we are, India can become a democratic country? It seems to us that all Indian communities are on the same low moral level. One community is afraid of and jealous of the other. There is no community in India which has the character and courage to stand for Truth, Right, and Humanity, and to labour for God's and Man's cause, irrespective of caste, colour, or creed. Except every Indian and Indian community be born again, India cannot enter into the kingdom of Democracy. So political reformers must first of all labour for the moral, religious and social regeneration of all Indians and all Indian communities, since the British are not going to confer the boon of self-government upon Indians in a day or two, moral, religious, and social reform on a large scale must precede the inauguration of self-government.

When we say that religious reform should precede political reform, we do not in the least mean that all Hindus should become Muslims or that all Muslims should become Hindus. But we mean that all Indian communities, be they Hindu, Muslim, Christian, or Parsi, should be imbued with the spirit of true religion and be saved from the bondage of false religion. There is true religion in every religion; and it enjoys upon all the duty of loving Truth, Right, and all Humanity irrespective of caste, colour, or creed. True religion requires everybody to think, feel, live, and work for all, in this God's world, and to promote human progress in general. It requires everybody to be true, just, and loving, even at the cost of his own life. It requires everybody to stand for Justice and Truth and to die, if needful, as martyrs to God's and Man's cause like Christ or Bruno. It is not until Indians are animated with this spirit of true religion that India can reach the goal of self-government or *Swaraj*. It is the duty of all true and honest political reformers to infuse the spirit of true religion into every Indian community. It ought to be their first and foremost duty to carry on this work of religious reform. They ought to impress upon all that true religion unifies men and false one divides them; and that the former stands for peace, good-will, and liberty, and that the latter for strife rate and tyranny.

*Carlylean.*

## Social Reform in Baroda and Mr. Mahadev Shastri.

His Highness the Gaekwar who always takes unusual interest in matters of Social Reform, and encourages its cause in every conceivable way, has invited Mr. A. Mahadev Shastri of Mysore to give the benefit of his long and laborious study and researches in Sanskrit. Mr. Mahadev Shastri, is a well-known old graduate of the Madras University and one of the few great Sanskrit Scholars of modern India. As a result of his thoughtful enquiry into our Shastras, he has come to the conclusion that much of what is current, among our customs, under the name and sanction of Shastras, is mischievously incorrect.

From our Shastras only but principally Vedas he establishes that men and women, rich and poor, Brahman and Shudra,—all—have equal rights to advance and develope themselves morally, physically, mentally and spiritually. The present exclusive systems of castes with their insurmountable and rigid barriers are worthy of our present degenerate days only. No trace of them is found in Shrutis.

The orthodox section of our community defends the present customs on Shastric authorities. Mr. Mahadev Shastri also rests firmly on our Shastras and finds that they are quite contrary to the injunctions of our sacred Shastras.

To state in definite terms, he maintains the following propositions:—We are all of one and the same caste, *viz.*, Brahmin. We see the present innumerable castes, because we gradually lost sight of the noble Vedic ideal, and hence we divided ourselves into these sections, though we were but one originally. Various walks of life led to these divisions. As members of the same family now pursue various professions, or various persons of the same caste do, in these days, so was it done in ancient days by the Indo-Aryans. Gradually they separated from one another. In the beginning differences were not so much felt as to exclude one individual eternally from rising higher. Later on our selfishness and narrow-mindedness developed the Shudras and Ati-shudras. Even then the holy and righteous Brahmins could eat food cooked by Shudras; nay could even use that food in so holy a function as Vaishwadwa. In fact, cooking and kindred menial works were relegated to the Shudras.

But still later on, when Shudras were not allowed to do these things, their business fell upon women. Consequently, the Shudra-business made our women—mothers, sisters, and wives—Shudras, as we now see them to-day, and strangely enough justify their lot.

The Shastri means to say that the present low condition of our women is traceable to the lower condition of Shudras, whose condition is traceable to our ignorance, greed, and narrow-mindedness.

Any Shudra could, in ancient times—Vedic times—be a Brahmin, and any woman was at perfect liberty to choose between celibate and uncelibate life. The later injunction of the Shuritikars to necessarily give away a girl in marriage,—or the idea of Kanyadana is entirely absent in Shruti. He, Mr. Mahadev Shastri, may be said to be another *Mill* in this direction.

To live a strictly religious life is the sacred and bounden duty of every Aryan. If he lives up to that there is no place for a Shudra in his mind or a woman as a mere chattel or an object of enjoyment or a domestic servant.

In order therefore to live this life one must be a real Brahmin. Before an individual can be a real Brahmin fit to unite with the one Brahmin, he has to pass through various stages. Firstly he has to discharge three debts: (1) Pitririna by begetting virtuous progeny. (2) Rishi-rina by giving that vidya to others which he received from Rishis (3) Deva Runa by spiritual development.

Next, before a man can be a real Brahmin he has to pass through three births (1) from the womb of his mother (2) Upanayan ceremony—the acquisition of Dwijatva (3) the Soma Yaga Deekhsa.

To every human being on the surface of this earth, the ways indicated above for becoming a real Brahmin are open. Accordingly in Vedic times and even later on we find persons of all castes and both sexes as having attained real Brahminism. Their names are too familiar to those who have taken even casual interest in our ancient Shastras.

Vegetarianism, in our Shastri's opinion is only a step to Yoga. It is not necessary that every person, even if he wishes to advance spiritually, should abstain from flesh and wine. Abstention from wine, women and flesh was enjoined in cases of persons who were observing certain vows—*Vratas*—not for all. Though our Shastri is far from advocating flesh eating or wine drinking, he says that mere vegetarianism without any Yoga practice is equal to false pretension.

Thus Mr. Mahadev Shastri puts forward modestly his views on Social Reform from the authority of Sacred Scriptures as a result of a laborious study of Sanskrit literature extending over a period of more than twenty-five years. He does not force any of his views upon us—surely nobody can in the twentieth century—though they are of a nature to captivate our minds.—The *Indu Prakash.*

## January.

(Where ancient oriental philosophers agree with modern journalists, where Mahomet joins hands with John Wesley, and divines are at one with free-thinkers, there lies Truth).

I. FYVIE MAYO.

1. All earthly joys grow less
To the one joy of doing kindnesses.

GEORGE HERBERT.

2. They shall not hurt nor destroy in all Thy holy mountain: for the Earth shall be full of the knowledge of the Lord, as the waters cover the sea.

ISAIAH XI-9.

3. Before beginning to do good, I must leave off doing evil.

TOLSTOY.

4. The more worthy any soul is, the larger is its compassion.

LORD BACON.

5. The great advancement of the world throughout all ages is to be measured by the increase of humanity, and the decrease of cruelty.

SIR ARTHUR HELPS.

6. Who loveth most, of saints is first:
Of bad men, cruel men are worst.

EDWIN ARNOLD.

7. The strongest and noblest types of men and women are never devoid of the tender humane sympathy which is ever quick to manifest itself in kindness and care for every living creature.

R. W. TRINE.

8. To learn how to love is to learn how to live. The lesson is a long one, but it is the great business of life to master it.

T. R. MILLER.

9. Praise ye the Lord . . . .
Let them praise the name of the Lord . . .
Beasts and all cattle;
Creeping things and flying fowl,
Kings of the earth and all peoples,
Princes and all judges of the earth.

PSALM CXLVIII. 1, 5, 10, 11.

10. A house without dog or cat or child is a house without mirth or smile.

SCOTTISH HIGHLAND PROVERB.

11. If I indulge my imagination in dreaming about a country where justice and right would always surely prevail, where the weak would never be oppressed, not an honest man incur any penalty for his honesty, a country where no animal would ever be ill-treated or killed otherwise than in mercy—that is truly ideal dreaming.

HAMERTON.

12. In my acquaintance with humanity, I have never found a man or woman who really loved animals who was not at heart a good man or woman.

W. J. STILLMAN.

13. The tender and humane passion in the human heart is too precious a quality to allow it to be hardened or effaced by practices such as we often indulge in.

T. W. TRINE.

14. In a world of Christians, the extinction of physical evil might be looked for, if moral evil—that is, in Christian language—sin, were removed.

SOUTHEY.

15. Suffering which falls to our lot in the course of nature, or by chance, or fate, does not, (all things being equal) seen so painful as suffering which is inflicted on us by the arbitrary will of another.

SCHOPENHAUER.

16. Blessed are the merciful, for they shall obtain mercy.

SERMON ON THE MOUNT.

17. The beggar's dog and widow's cat,
Feed them, and thou shall grow fat.

BLAKE.

18. God must love you truly, that so much good is done through your hand.

ANERBACH.

19. That best portion of a good man's life,
His little nameless, unremembered acts
Of kindness and of love.

WORDSWORTH.

20. Whilst we encourage a disposition to promote the pleasures,—or increase the pains of the animals which surround us, we are cherishing the general spirit of benevolence— or its contrary, which will naturally be extended towards our fellow creatures.

LINDLEY MURRAY.

21. Sufficient for each day is the good thereof equally with the evil, we must do at once, and with all our might, the merciful deed that our hand findeth to do: else it will never be done, for the hand will find other tasks and the arrears fall through.

T. H. THOM.

22. Be pitiful! be pitiful!
More grace in pity lies
Than in the gladdest flowers they cull
In Passion's paradise.

ROBERT BUCHANAN

23. I am God, even thy God . . . Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains and the wild beasts of the field are mine.

PSALM L. 7, 10, 11.

24. The sight of any free animal going about its business undisturbed, seeking its food or looking after its young, or mixing in the company of its kind, all the time being what it ought to be and can be—what a strange pleasure it gives us! . . . . We like to see our own nature in such a simplified form.

SCHOPENHAUER.

25. He is God's own bird, wonderfully and fearfully made.

THE STARLING—Dr. NORMAN MACLEOD.

26. Understanding of any kind necessarily produces kindness and sympathy.

SIR AUTHUR HELPS.

27. To God,—no high, no low, no great, no small,
He fills, He bounds, connects and equals all.

POPE.

28. Only children, or childlike men, have any chance of breaking through the charm which holds nature, as it were, frozen around us, like a petrified magic city.

NOVALIS.

29. Let us do good, not to receive more good in return, but as an evidence of gratitude for what has been already bestowed. In few words, let it be all for love and nothing for reward.

JEAN INGELOW.

30. My teaching is this, that the slightest act of charity . . . shall bring to the doer of it, consequent benefit.

BUDDHIST SCRIPTURE.

31. If the action, way, kind of life, lowers and belittles the soul, it is not the right one.

TOLSTOY.

## The Power of Example.

BY

A. H. HASSELL.

(From the *Light of Reason.*)

There are persons who are anxious to reform the world, yet whose efforts in that direction are futile, because they are not ready to set a good example; they are unwilling to reform themselves. Reformation should begin at home.

It is said that example is better than precept; and undoubtedly this is so. Precepts may be wasted, falling upon deaf ears; they may be received and forgotten; or the cares and troubles of the world may destroy one's faith in them. But a good example is seldom ignored or forgotten. In its silent strength it has a way of enforcing itself upon the memory, which leaves an indelible impression, and in the midst of cares and troubles, example upholds precept.

It was intended that example and precept should be wedded. True marriages are made in heaven: "What therefore God hath joined together, let not man put sunder." Example may be likened to a strong, noble man, and Precept to a beautiful woman. So long as Precept retains Example as her champion, she is safe; but let her forsake Example, and she will quickly fall into the toils of the evil one.

We hear the voice of Precept from our youth upwards. She speaks to us from our copy books at school, from poetry, art, the pulpit, everywhere and always Precept putteth forth her voice; yet how seldom do we take heed. Why so? Because, more often than not Precept appears but a wraith in the mist; or like unto one of the five foolish virgins who omitted to put oil in the lamps—she is without Example.

"Lives of great men all remind us
We can make our lives sublime.
And, departing, leave behind us
Footprints on the sands of time."

The poet does not say that the precepts of great men remind us of our possibilities, but that their noble examples do. Not that they have been without precepts, far from it, but such precepts have been embodied in their lives; and they have thus demonstrated the truth of them. One may be a teacher without being a preacher, by the power of example; or one may be a preacher yet not a teacher, lacking example. Where the two are combined, there is a noble being, whose words are the bread of life, whose deeds are light unto men.

Imitation is the sincerest form of flattery, and one which by the power of a good example it is quite legitimate to covet. We show our true admiration of others, not by using flattering speech towards them, but by following their example. "Not everyone that saith unto Me, Lord, Lord," said Jesus, but "He that hath My Commandments, and keepeth them, he it is that loveth Me."

How many there are who owe their happiness and success in life to the noble example of mother or father, or both. The writer has heard many personal testimonies to the beautiful influence of godly parents, whose examples have not died with them, but their works have lived to praise them. Of all places the home should be the first wherein to show forth a good example. If ever the power of example were needed by the world, it is so to-day. The world is full of preachers, yet sin and iniquity continue to flourish; and until a great many more of us strive to follow the example of One who said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," universal peace will still remain but a dream. We can each of us reform one person—ourself—and in doing so, we shall help to bring in the Golden Age, the true Reformation. By the power of example the world will be won for God, and not without.

Said Thomas à Kempis, "If thou canst not make thyself such as thou would'st, how canst thou expect to have another according to thy liking?" When we determine to show an example of what we would have others to be, then we realise the difficulty of the task we would set them. The nearer we approach perfection, the more sympathetic we must necessarily become with our weaker brethren; the less disposed to condemn them, and the more desirous of helping them. In striving to set a good example we become enlightened; in searching our own heart and mind, we shall look into the hearts and minds, of others; and where once was condemnation, pity and love will reside.

## India's Future Progress.

*(An Extract.)*

(BY MEANS OF MASS EDUCATION)

I

INDIA cannot attain her past civilization, wealth and glory unless education is made free and compulsory. If the Indian Government—members of whom belong to a foreign country, will not make education free and compulsory, it is the duty of the leaders and well-wishers of India to do so, by starting a Reading Room and Library attached to each Temple and Dharmshala for the education of those who have leisure in the daytime, while for the working classes which are the masses of the country, night schools should be opened in each village and every street of a town. Also small tracts on important Social Reform and Economical subjects should be published in the Vernaculars and distributed free or at cost price among vernacular educated classes such as Brahmans and Sadhus extensively for obtaining

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their sympathy, as these priestly classes wield enormous influence among the masses. No sooner are the energies and time of these Religious classes, which at present are unfortunately wasted, utilized for the Reform of our Social and Religious problems than the advancement of the Indian nation will be assured at no distant date. Other civilized nations are, utilizing elements of Nature such as fire, air, water, etc., etc., in Railways, Steamers Mills and Balloons and adding enormously to their civilization and prosperity; but we are not utilizing masters of elements of Nature, i.e., our priestly classes, i.e., Sadhus and Brahmans for our National advancement. God blesses those who help themselves.

II

In my last letter I explained that for attaining our National advancement mass education should be taken in hand by the young generation. For the above object in view Reading Rooms and Libraries supplying the best newspapers and books on all subjects as well as Night Schools should be attached to the Temples, Dharmshalas and Mosques throughout the country. Now the question is of Funds wherewith to accomplish the above sacred duty. In India there is enough of money for all good objects, but it is the want of *National Workers or Volunteers* without which all our institutions and reforms are starving. In the scriptures the gift of knowledge (*Vidya dan*) is enjoined as the best charity and those, therefore, who would take up or help the above sacred cause of mass education will be the real religious people. Indians are famous for their charity and generosity and if their enormous charities which are at present abused in the building of new Temples, Mosques and Dharmshalas while old ones are being neglected, in the feeding of the so-called religious classes, illiterate Sadhus and Brahmans, are properly utilized in right direction of educational advancement, i.e, of making mass education free and compulsory by the leaders of the Nation themselves—instead of depending on the Government—the salvation of our country shall be as near as possible. At present on a rough calculation about 50 crores a year are spent by the Maharajas, Reises, and common people in charities. Let this whole amount be directed to its proper channel. For this purpose let each and every Indian do his utmost to preach these views by means of pen and mouth, i.e., by his writing and lectures among the Reises and masses.

The educated class has received the benefits of education not for selfish or ignoble object but for a very high and noble mission of extending the light knowledge to their less fortunate countrymen, the masses of India, the backbone of the country. Now not a single moment should be lost in undertaking this important and sacred duty by the young generation. The sooner the Public workers come forward to undertake the above sacred duty the better.

(*To be continued.*)

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